

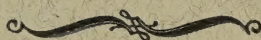
VOLUME IV

NUMBER 3

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CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



JULY, 1935



ADDRESS ALL COMMUNICATIONS TO

THE EDITOR
THE CHRISTIAN REVIEW

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AUSTEN KENNEDY DE BLOIS, *Editor*

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CONTENTS

	PAGE
EDITORIAL NOTES	171
THE CHALLENGE OF THE PRESENT WORLD ORDER TO THE CHRISTIAN MINISTER. <i>By Rev. M. E. Dodd, D.D., LL.D.</i>	185
SCIENTISTS DISTURBED	195
THE HUGUENOTS. <i>By Rev. Henry J. Cowell</i>	196
WHO WILL DARE?	203
SUNDAY SCHOOL EFFICIENCY. <i>By Rev. Joseph T. Watts, D.D.</i>	204
THE SITUATION IN MEXICO. <i>By Rev. Charles S. Detweiler, D.D.</i> ..	214
THE COMPREHENSIVE MINISTRY. <i>By Rev. Gilbert L. Guffin</i>	221
A NEW REFORMATION. <i>By The Editor</i>	229
REVIEWS OF RECENT BOOKS	236
OUR CONTRIBUTORS	244

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... THE ... CHRISTIAN REVIEW

Editorial Notes

WE ARE presenting in this issue of THE CHRISTIAN REVIEW an admirable article by Dr. Detweiler on the Situation in Mexico. The frantic appeal for the intervention of the United States in the religious affairs of Mexico makes such a calm and accurate statement as that of Dr. Detweiler informing and illuminating. The Roman Catholic Church is always ready and eager to persecute, when it happens to be in a position of authority. The attack upon the Spezia Mission in Italy is an example of the campaign of denunciation and persecution which the Romish Church seems ever so anxious to carry forward. It may be asked why, if the United States Government has a duty to interfere in Mexico in order to protect the Romish establishment, it has not an equal right and duty of interference in the case of the persecutions which are now being carried forward in Italy against certain Protestant institutions.

* * *

IN CONNECTION with the Romish persecution of the Spezia Mission for Italy, it may be well to quote a recent utterance of the noble and self-sacrificing director of that Mission, Rev. H. H. Pullem. He says: "We have no spirit of animosity against those who would work us harm. We have the confidence of the authorities. Mussolini has declared the Bible—our Book—'the best Book in the world.' The Spezia Mission sticks to its own work of preaching the Gospel, uplifting the fallen, aiding the needy, and scattering broadcast the Word of God. It works in simple faith in Him. And, with scrupulous care it keeps clear of any course of action which might hurt the susceptibilities of the

THE CHRISTIAN REVIEW

military, naval or governmental authorities of Italy. We carry on, openly and honestly, our work for God, with hearts full of love for friends and enemies alike."

* * *

ANOTHER IMPORTANT article which appears in the present issue is that of Mr. Henry J. Cowell, in which he reveals certain outstanding facts in connection with the infamous decree which constituted the Revocation of the Edict of Nantes. This article is to be followed by another in our next issue, completing the story. The Roman Catholic Church boasts that it never changes. The same spirit that caused the fearful persecutions of the earlier centuries is still alert to exert itself where there is opportunity. Further than this, the Romish Church has succeeded in obtaining special favors in Germany, so that the burden of persecution has fallen less heavily upon them than upon the Protestants! The present attitude of the Nazis is outstandingly pagan. General Erich Von Ludendorff, who was one of the important military leaders in the World War, has recently made the amazing statement that "Only through the complete renunciation of Christianity will the German people achieve the unity it needs, and which would have saved it from the trying days of 1918." When a man so well known as General Von Ludendorff makes such a statement as this the Nazis, and in general the German people, are only too ready to fall down and worship their military hero and to take his words into their own hearts as a slogan, and in a measure as a command. Thousands, if not millions, of Nazis in Germany are now commending and glorifying the new pagan faith which they have made their own. To our minds the religious situation in Germany is much more serious than that in Russia. And as an indication of the extent to which the Protestant Church has been affected by the struggle and conflict of recent months, it is interesting to note the last statement issued by Reich Bishop Ludwig Mueller's Central Church Administration, verifying reports that 1,500 parishes in Prussia alone are now without

EDITORIAL NOTES

pastors. Everywhere the gloriously independent attitude of the majority of Protestant churches and pastors is being met by every sort of inhuman treatment. The guns of the Nazis are now menacing the Romanists also, and the Concordat, which so greatly favored the latter group, is being violated by the Hitlerites; but the Protestants have already been suffering and enduring for two long years.

* * *

IN THE MIDST of persecutions which Christian people are suffering, here at the hands of the Romish Church, and there at the hands of the politicians and nationalists who call themselves pagan, and their new religion a pagan faith, it is well to remember the magnificent contests for liberty of conscience, of worship and of speech, which have been waged in the past centuries by Protestants of the Baptist faith. For instance, in January, 1635, exactly three hundred years ago, Roger Williams, the founder of the First Baptist church in Providence, which was the first Baptist church in America, was formally exiled from Massachusetts Bay Colony by order of the government, on account of his heretical views. As is well known, these views were all in the direction of a larger liberty for Christian men and women. In 1636 Roger Williams settled in Providence; and the Providence and Rhode Island Plantations ultimately became the first district or section of America, and of the world, to give absolute religious liberty to all people. This soul liberty has ever been one of the outstanding differentiating principles of Baptists. Roger Williams stood valiantly for the Baptist ideal of liberty of conscience. For this reason, special anniversaries and celebrations should be held during the coming year, not only by people of the Baptist faith but by all Protestant Christians in America, in honor of the great-hearted and fearless pioneer, the founder of religious liberty on the American Continent.

* * *

AMONGST THE other famous pioneers and leaders who have proclaimed the doctrine of freedom, none is more

THE CHRISTIAN REVIEW

highly to be honored and commemorated than Elijah Parish Lovejoy, the militant defender of the freedom of the press, who gave his life at Alton, Illinois, nearly one hundred years ago, in defence of that great principle. A few days ago editors and publishers in the entire New England area and elsewhere, paid tribute to this early martyr, and listened to addresses by Colonel R. R. McCormick, publisher of the *Chicago Tribune* and Chairman of the Committee on Freedom of the Press of the American Newspaper Publishers Association, and by Howard Davis of the *New York Herald Tribune*, former President of the Publishers Association. The exercises were held in the century-old First Baptist church in Waterville, Maine, and were of profound significance. Mr. Lovejoy was graduated from Colby College, which at that time was known as the Waterville Literary and Ministerial Institute, one of the oldest Baptist educational institutions in the United States. At that school he imbibed those eternal principles of religious liberty which have always been possessed and proclaimed by Baptist teachers, leaders and administrators. Mr. Lovejoy was the first, and perhaps the only, heroic defender of the freedom of the press to be martyred on account of his indomitable courage and faith. It is just a hundred years since he was first menaced by those persecutions which in 1837 resulted in his death at the hands of his foes. In speaking of Lovejoy's Baptist background, the Chairman of the Board of Trustees of Colby College, at the commemorative exercises in Waterville, referred to the fact that Lovejoy graduated from that college which had recently been founded by Jeremiah Chaplin, who, "armed with a charter from the General Court of Massachusetts, with his family and seven theological students set sail from Boston in the sloop Hero, sailed up the Kennebec River to Augusta, transferred to a flatboat, pushed up the river to Waterville and here founded a college."

* * *

WE NOTICE that a new venture in selling is to be undertaken by Marshall Field & Co., of Chicago. This firm has

EDITORIAL NOTES

just sent out on the rails a twelve-car train—a wholesale store on wheels—loaded with merchandise for display to business men in the cities and towns of the Mississippi Valley. This train is a modern adaptation of the peddler's cart of ancient days. It consists of a motor car, a baggage car, two sleeping cars, a lounge car, a dining car and six coaches, all air-conditioned. We are interested in this item because we realize that the American Baptist Publication Society was the first to establish chapel cars in this country. If we may be allowed the expression, the colporteurs in charge of these chapel cars which for many years now have toured the mid-western and western country displayed and promoted the circulation of spiritual merchandise. By their efforts, great multitudes of men and women were swung over from waywardness and sinfulness, and were brought to lead lives of purity and spiritual power. When one meditates thoughtfully upon the fact, it seems that this spiritual merchandising through the use of modern transportation methods, is a most practical and altogether commendable way of presenting the Gospel and circulating all sorts of religious literature amongst people who live far from the great centers of present-day activity.

* * *

THE AUTOMOBILE also has been pressed into service, not only in America, but in all parts of the world. Some twelve years ago, for instance, Mr. and Mrs. W. H. Morgan, two devout English people who had served for years with the Salvation Army, started the enterprise which grew into the "Little Church on Wheels." The First Baptist church in Boston, of which Mr. and Mrs. Morgan were members, became deeply interested and furnished the funds for the purchase of a large automobile. We were closely associated with this work from the start. The car had a platform at the rear, from which speakers could address the crowds which gathered at the various strategic points throughout the city of Boston; and practically every night for a dozen years, crowds have assembled to listen to Mr.

THE CHRISTIAN REVIEW

Morgan and his associates, and special speakers whom he had obtained to address the people, and sweet singers who added the blessing of their special talents in the ministry of song. It is strange how the newspapers, which rarely make any except a very brief notice of ordinary church affairs, will seize upon something a little out of the ordinary in order to tickle the fancy of their readers. The Little Church on Wheels became famous. Newspapers all over the United States reproduced pictures of the Morgans and the car. Not only so, but some of the principal journals in England and Scotland, and even in Germany, published lengthy accounts of the work of this little church. One of the distinguished monthly magazines in England gave an exhaustive account of the work, profusely illustrated with photographs. No one can estimate the marvelous spiritual effects that have followed the enterprise of these two humble and consecrated people. The church itself served as an inquiry room, and after the crowds had dispersed, those who had been affected by the words of the speakers or the singers, were wont to be brought into the chapel room; and in that little room multitudes were led to accept Christ as their Saviour. We speak at length of this matter because the papers have recently informed us of the quite sudden death of Mr. Morgan a few weeks ago. He wrought loyally in the service of his Lord.

* * *

IT IS ONE of the most encouraging facts in connection with recent archæological discovery that practically every new "find" furnishes an additional corroboration of the Bible's history. One of the most important of these corroborations, dating back to the period of the Kingdom of Judah, was made known recently with the discovery at Tel Adduweir, midway between Beersheba and Gaza, of archives with Hebrew inscriptions which give the names of the most famous Israelites mentioned in Scripture in connection with that period. The discovery was the work of a British archæological expedition headed by J. L. Starkey. The find is regarded as of unique importance because hith-

EDITORIAL NOTES

erto discovery of written documents of the biblical period has been rare, and pottery usually has been the only available witness of the Bible stories. Hitherto the archæology of the period of the kings has disclosed only two or three inscriptions. The British expedition has been seeking light on biblical history for some time at Tel Adduweir, which was known in ancient times as Lachish. The remains of the kingdom of Judah period would date back to between 900 and 600 B. C. The outstanding discoveries are the archives with Hebrew inscriptions, apparently belonging to the leading prince of Judah, which were engraved on porcelain in the ancient Hebrew script in choice biblical language and of a date prior to the first temple era.

* * *

DR. T. A. SPEISER, professor of Semitics at the University of Pennsylvania, says that the British discovery of Hebrew inscriptions at Jerusalem "promises to be the most important find since discovery of the Amarna tablets" in the 1880's. Up to now, Dr. Speiser said, the Amarna tablets were the only valuable support the Bible story had as far as inscriptions were concerned. These tablets recorded correspondence between the Palestinian and Syrian princes and the Pharaohs who ruled Egypt during the fourteenth and fifteenth centuries before Christ. They told of the invasion of the Hebrews before the time of Moses. The Amarna records, however, Dr. Speiser pointed out, were made of clay and written in Assyrian cuneiform, whereas the newly found tablets are of porcelain and in the Hebrew language. No other important Hebrew inscriptions have ever been found. Until recently, he said, Lachish was thought to be located not at Tel Adduweir, but at the nearby city of Tel El-hessy. The British find confirms the real location.

* * *

THE AMERICAN PROTESTANT CHURCH in Berlin, which was founded in 1867, has been dissolved by a vote of its governing board. This interdenominational church has had a

THE CHRISTIAN REVIEW

distinguished history. For several years Elihu Root was on its governing board. The board's first records bear the signature of George Bancroft, the historian. Dr. Henry van Dyke, Dr. Arthur Twining Hadley, later president of Yale University, and Phillips Brooks served this church. Mrs. Grover Cleveland was treasurer of a special fund for the edifice. The tower of the structure was donated by John D. Rockefeller. This congregation has been confronted with financial difficulties for some time, owing to heavy taxation by the German Government. The editor of THE CHRISTIAN REVIEW and his wife were members of this church many years ago during a period of study in Germany. At that time there were many students, graduates of American colleges and universities, who were either members of the church or who attended its services regularly, and gathered in delightful fellowship on Sunday evenings at the home of the distinguished Dr. Stuckenberg, the pastor, and Mrs. Stuckenberg. At those lovely Sunday evening gatherings a multitude of acquaintanceships were made, and in many cases friendships were formed which endured throughout the years. The cessation of the activities of this noble church will be widely regretted.

* * *

WE ARE getting somewhat accustomed to living amidst strange contradictions. But we must continue to call attention to these contradictions in the name of Jesus Christ. Millions of people live in sin, loneliness and sorrow. We know a Saviour from sin, loneliness and sorrow. Let God's spokesmen preach Christ.

* * *

MILLIONS ARE hungry, poorly clad, ill in body, without work, schooling, church, amusements, physician's care,—desperate. Food is destroyed, production retarded, industry throttled, schools and churches deserted, teachers, physicians and preachers are unemployed. No generation has ever called more insistently for such a variety of ministries as this one. Never have our institutions, learning, and in-

EDITORIAL NOTES

ventions been more ready to serve. And yet, somehow we hesitate. Let each one who knows God and loves life examine his own heart and rise to meet the need of this hour.

* * *

THE NATION'S thinking is determined largely by the home, the school room, the stage, the screen, the radio, the newspaper and books. Should we add the pulpit? Are we sure what our message should be? Are we certain how to get that message heard? Are we willing to pay the price in enterprise and in money that is necessary in order to be heard? Approximately seventy millions of our people attend motion pictures weekly, twenty-five million being children. We spend 25% of our money on living expenses, 48% on luxuries, 11% on investments, 9% on crime, 5% on government, 1¼% on education, and ¾% on our religion. So the estimate runs. The radio and the newspaper scatter ideas in every direction. Books flow from the press in an endless stream, that seek to remake the world from the base up. If it is remade without the truth and spirit of God it will not endure. If the truth and Spirit of God guide in this transformation it will be because God's people arouse themselves, and face this situation with all the resources that an all-wise heavenly Father puts within their reach. Now is the time for big men to manifest their bigness.

* * *

WITHOUT DOUBT the Spirit of God is increasingly moving upon the minds and hearts of the people. Pastors, church groups, youth conferences, associations and conventions are throwing off their sleeping sickness, are becoming awake, aroused, are giving first attention to basic principles. Christian youth are wrestling with problems that a generation ago would have escaped the attention of all except the expert and the professorial mature mind. This awakening to the realities is the Spirit's doing. If national calamity can be shunted for awhile, we shall emerge into a better day. When youth determines to rebuild the world for God, recognizes that it can be done, and joins heart and soul with

THE CHRISTIAN REVIEW

God to accomplish the end—then it will be done. God speed the day!

* * *

“WAR TO END WAR.” It was an inspiring slogan twenty years ago. There sleep in France thousands of our best young men, who died in full assurance that the end of all war was in sight. Put down Prussian militarism and all would become peaceable and brotherly. Now we behold the old war spirit chastened not at all. A half dozen nations play the game with Abyssinia as the coveted prize. What a spectacle!

* * *

WHAT CAN ONE do that is worthy of his best in a world that presents so many baffling confliotions? One cannot make the nations do right, nor can one afford to do less than his best, simply because his efforts may be unobserved and apparently unavailing in the face of colossal difficulties. One can worship his heavenly Father, intercede for himself and his fellows, live so as to rebuke the wantonness, remissness and perfidy of those around him, proclaim the saving Gospel of Christ, pointing, leading men to the Lamb who takes away the sins of men, seeking always to enable men to appraise and treat human life as God does. One can do these things. It is a great comfort to be able to give oneself completely to this redeeming, healing ministry. It saves one from despair. It is inspiring to remember the pastors and layfolks, here and there, who are indeed the salt of the earth. God has his witnesses everywhere.

* * *

WHAT SERMONS, arguments and logic could not do, hard facts from the heart and everyday life of mankind are succeeding in accomplishing. For awhile extreme liberal thought, much of which was anti-God and anti-religious, was making it hard going for the moralist, the religionist, the Christian. The belief and the boast was that we were advancing rapidly to that state of culture and enlightenment that would banish God, the Church, the Bible, and care for

EDITORIAL NOTES

the soul of man from the need and active concern of the human race. Through education, enlightenment, culture and science we would free man from his superstitious belief in sin, evil and the need of God's help, and by releasing his native powers we would usher in the greatest period of achievement and human happiness.

* * *

SO VOCIFEROUS and persistent have been the proponents of this way out for humanity that we preachers could scarcely make ourselves heard. We had no complaint to make regarding the end in view. We too have in mind a healthy, happy humanity. We did, however, try to call attention to the necessary means to the desired end. Man needs not merely religion, but the right kind of religion, one that is vital, transforming. He needs God, the church, the Bible. We made little headway against the tide that threatened to engulf us. But now hard facts of life are reënforcing our contention. This situation is all but universal, and it is not a new phenomenon.

* * *

WOODROW WILSON and the Democratic Party rode to power years ago on a wave of enthusiasm, idealism and reform. A new day was promised and expected. No man was ever more sincere, hopeful and determined than Woodrow Wilson. But he was under an illusion. He had not sufficiently estimated the prevalence and power of sin in human beings. Mr. Wilson's great reforms and hopes broke upon the rocks of man's selfishness, stupidity and sin. Before he died he had plenty of reason to be disillusioned and to question man's ability to do what his own interests demanded. He had been compelled to change from an idealist to a realist.

* * *

NO REFORM movement could be launched under more auspicious circumstances and with brighter hopes than was true of national prohibition. It had on its side not merely an overwhelming majority of the states and citizens, but also

THE CHRISTIAN REVIEW

sanctions of sanity and conscience. It would bless all and harm none. Yet prohibition did not endure because human beings are incapable of caring for their own best interests.

* * *

PRESIDENT ROOSEVELT merits the deepest sympathy of all right thinking men. Not in regard to the Supreme Court's decision that overturned the whole NRA set-up. One could perhaps dismiss that matter with laughter and with a denunciation of the President's egotism and wrong choice of advisers. We are thinking more of Mr. Roosevelt's disillusionment, comparable to the experience of his distinguished Democratic predecessor in the White House twenty years ago. Our President, with all of his own faults is squarely up against the selfishness, blindness, chicanery, prejudices, corruptions and unworthiness of many of his fellows—of the very ones who alone could bring his safe policies to a happy end. He now faces what any other man or set of men must face when they would seek to improve life.

* * *

MEN NEED more than fine ideas and ideals. They must be changed inwardly at the roots of life. Their better impulses must be directed, sustained, strengthened, and their wills empowered. We need the new birth and constant inner renewal and supernatural strength. Yes, religion, the church and the minister have their contribution to make in the effort to lift the human race out of its sin and degradation. Without that contribution all other efforts are largely of no avail. We are being forced to this conclusion, not by the logic of words, but by the cold logic of facts that all can see.

* * *

THE MINISTER, the church, the denomination, will have to take a stand with reference to the new philosophy and practice, now growing apace, concerning the state's obligations to and legitimate functions in the ordinary affairs of the masses. The first thing to do is to recognize that gov-

EDITORIAL NOTES

ernments everywhere are entering more and more into the life of the people. It is unpardonable blindness not to see this. The new philosophy and practice are in evidence all over Europe and in the United States.

* * *

THIS TENDENCY we may deplore and resist. But it is seriously to be questioned if it can be given more than a temporary check. At least the leading minds in the realms of politics, economics and industry are almost unanimous in warning us to be prepared to adjust ourselves to this new philosophy and practice of the government. Yet it may be our duty to resist this change to the bitter end!

* * *

ANOTHER THING to be done is to seek to understand what is the cause back of this change. It is not primarily or essentially due to the craving of politicians and statesmen for power and authority over their fellows. In the main politicians and statesmen, instead of initiating and directing social changes, at best somewhat tardily respond to pressures and demands for change that arise among the constituency. Present-day changes in the functions of governments come ultimately from the people, the majority of whom sanction the changes. The majority of the masses endorse Communism, Fascism or Naziism. The majority of our own people may or may not approve our own *New Deal*, as thus far effected. One thing is sure: the majority of our people are demanding change—a better government, a better economic, industrial and social order. This demand will not be retarded long by any ruling of the Supreme Court, or any constitutional obstacle. Only one thing can satisfy the demand for change and that is a better order, a fuller life for the people.

* * *

THE PLAIN, disturbing fact forcing itself upon us is the recognition that under our democracy, with our boasted freedom and individualism, we have not solved the problem and met the needs of the masses. Freedom and individual-

THE CHRISTIAN REVIEW

ism have been exploited too much in the interest of the few and against the majority. Free men can act for self or for all. If for self and against others their very selfishness will rise up and judge their freedom. Two generations ago nearly every red-blooded American would have fought just to maintain his freedom. Now many are questioning whether it is worth fighting for. If the town council, the city commission, the county officials, the state legislatures and the national congress cannot manifest that measure of insight, sympathy, daring and true statesmanship that are needed to safeguard and forward the interests of the masses of the people, then the stage is set for the demand for a strong governmental arm to compel the citizens to act for the collective good. It is the apparent inability of a free people to act in the interest of all the people that begets a willingness to surrender liberties to the state.

* * *

BAPTISTS IN PARTICULAR face a real crisis here. Our very genius has been the freedom of the individual, and the complete separation of church and state. And yet, unless business is Christianized and unless our business and professional leaders meet the essential needs of our masses, in response to the demands of the masses, our government will increasingly exercise greater authority over the affairs of the people—including the religious interests. It is impossible to draw a satisfactory and workable line between the religious and nonreligious interests and exercises of the people. Russia and Germany tell the story. Unless we Baptists rise up and help correct the situation that is forcing the government to enter more extensively into the life of the people, then we had as well prepare ourselves to have the government exercise a new authority in the thought and life of the church. Simply to resist change will be unavailing. A practical question arises: Do we Baptists have anything that the masses really need? If so, what is it?

The Challenge of the Present World Order to the Christian Minister

BY REV. M. E. DODD, D.D., LL.D.

(Baccalaureate Sermon delivered at the Decennial Commencement of The Eastern Baptist Theological Seminary, May 12, 1935.)

I HAVE chosen for the text this morning this line from Second Corinthians, 5:20. "Now, then, we are ambassadors for Christ."

It is the consensus of opinion of all leaders of life and thought, of all careful diagnosticians in the world today, that the world is sick. A sick person needs three things: First, a scientific diagnosis; second, an intelligent prescription; and third, a vigorous application.

We need only to quote the sentences of two or three leaders in order to get our diagnosis. A few months ago it was my privilege to sit in conference with twenty-seven other religious leaders of America in our nation's Capital. This group of presiding officers of the evangelical denominations of America represented some thirty million Christians. The object of that meeting was twofold: First, to get a view of the present-day moral and spiritual situation, as these men see it throughout the country; second, to put their contribution of thought into a whole, amalgamate it and see what we have.

I think the presiding bishop of one of the great communions expressed the view of all of us when he said: "I am bewildered beyond all words when I look about and see the conditions that surround us. I have been preaching social, religious and public welfare for twenty-five years. Many of my ministers have done the same; and yet in spite of this fact, we find ourselves in the worst moral slump we have known, in our generation."

This last week I was again in Washington. There was a conference of religious leaders from all groups, Jewish, Catholic and Protestant. Bishop Freeman expressed the

THE CHRISTIAN REVIEW

view of all, that the cataclysmic conditions of the world to-day are due to the sagging in our moral life.

Yesterday I was in our Baptist Book Store here in Philadelphia. I picked up a volume from the pen of one of our most brilliant pulpiteers, and one of the most popular. One expression arrested my attention. A man who has been commended for his optimism, for his outlook upon world affairs, and for his vision gained from travel and knowledge, said: "We are seeing today a terrible slump in religious faith. There have been riots and rebellions against religion, until whole sections of our humanity, and in one case an entire nation, has gone anti-religious." These are not the words of pessimists, and grouches and grumblers. They are the words of prophets and seers, God's men and God's ministers.

Now the diagnosis is before us. I think that having seen a bit of the world I am confirmed in that diagnosis. The world is very sick. There is political, economic, social, educational, religious confusion, doubt and misunderstandings everywhere. Nudging and elbowing and crowding and jostling humanity surge against each other in every place. There are surging sorrows and seething sins, and resounding cataclysms in all lands. What is the trouble with the world?

It is easy to give answer if you will come back to elemental truth. If a group of us form a circle, joining arms and hands, there is a center in the circle; and the further we get away from that center, the further we get away from each other, until our hands cannot touch, until even our finger tips have lost touch. It does not take any mathematical problem to prove why we are in this disaffected, disturbed condition that we are in today. We have gone away from God's center, God's spiritual center, until we have lost touch with each other. We must be drawn back to that center in order to be drawn back to each other. This I venture to give as an intelligent prescription. God is calling from us here and there, individuals, and drawing them to this center; and He is doing something for these individ-

CHALLENGE OF PRESENT WORLD ORDER

uals, and with these individuals, and in these individuals. He is saying to us: "I want you to be my ambassadors and ministers to the other groups that are around, in an effort to draw them back to your Lord and to each other."

This verse of Scripture which I have just read expresses also the third thing which is to be done under this world condition. Having diagnosed it, and having offered an intelligent prescription, there is one more thing that is necessary—a vigorous application.

Platforms and pulpiteers are busy telling us what is the matter with the world. A few are prescribing remedies, saying that something should be done; but they are really doing nothing about it. The time has come when we must not only say that something must be done, but actually begin the doing of it in the application of the remedy which God has planned.

So in the midst of this world God calls in His messengers, His representatives, His ambassadors of good will, to save His people for the world's salvation from its sorrows, sufferings and sin. We are ambassadors of Christ, as though we stood in God's stead: "Be ye reconciled to God."

We need to recognize in the first place, that, having been chosen for this ambassadorial position, we are therefore not representatives of ourselves alone, but of the King of Kings and Lord of Lords. Therefore, we go forth as His ministers and messengers of high vision, the selected, the chosen of Him for this high task. Reason, revelation and religion together unite their voice and attest the fact that the work of the ministry of reconciliation is not a human choice, but by divine appointment.

There are three ways in which men get into their tasks in life. One is by compulsion or coercion, one is by choice, and the third is by call. One is physical, the next mental, the third spiritual. The first is by physical coercion, such as conscription in the army, such as imprisonment in jail. The second is intellectual, such as the way in which a man makes his choice of a profession, law, medicine, teaching, business. The third is by spiritual constraint, by divine com-

THE CHRISTIAN REVIEW

pulsion, through an inner consciousness, responding to the divine will concerning the life's work.

Reason, religion and revelation attest the fact that the work of the ministry belongs to this third class. In that respect it is entirely different and on a different basis from any other in the world. Whether this call, this inner compulsion, comes "like thunder out o' China's Bay," or whether it comes with the gentleness of the dawn, it is the voice of Jehovah—the still small voice from the depths of the burning bush, saying: "Go forth to free my people from the shackles that bind them down." Whether it comes to a plain herdsman like Amos, or whether it comes to the man who companions with kings, as to Isaiah; whether it comes to a rugged John the Baptist, of whom it may be said that "there was a man sent from God"; or whether it comes to the highly-cultured and brilliant Saul of Tarsus, it is the same voice of Jehovah, imperial, imperious, divine, dynamic, saying "Go forth, with my power and with my message."

To this the religious leaders of all times are agreed. Chrysostom said: "For this office has been ordained, not by man, nor by an angel, nor by an archangel, nor by any created power, but by the Paraclete Himself, who has laid hold on men still abiding in the flesh to perpetuate the ministry of angels."

Martin Luther said: "Every man of God should be sure of his calling, that before God and man he may with a bold conscience glory therein that he preached the gospel as one sent of God even as the ambassador of a king glorieth in this that he cometh not as a private person but as the king's ambassador."

Dr. Jowett said: "Now I hold with profound conviction that before a man selects the Christian ministry as his vocation he must have the assurance that the selection has been imperatively constrained by the eternal God."

This ministry is one of divine appointment of the man God calls, not in his own name, but in the name of high Heaven. The apostle asks the question in the Book of Ro-

CHALLENGE OF PRESENT WORLD ORDER

mans: How can one preach except he be sent, except he be called, and divinely appointed. I hold that this statement means vastly more than a call to a church to send out a missionary and support him while he is on the field. It means, I think, something like this: How can a man preach, how can he have the spirit, the conscience, the will, the power to preach, unless he is conscious of a divine call that is backing him up, and conscious of the fact that he speaks not for himself but for God?

Being chosen, being called, being appointed by the Divine Master, and being ambassador of the King of Kings, the minister of God's Gospel will go forth with conviction concerning his position and task, with courage concerning the world's needs, and with consecration to the work to which God has called him. And some of these ministers from whom I have just quoted, and especially the book of which I spoke a moment ago, speak out unhesitatingly as to the imperious need of the hour, with a voice that speaks not as the Pharisees, not as the publicans, but as the Lord and Master Himself, with authority from high Heaven.

Let us consider now the second thing. The diploma received from the college, or the Seminary, will mean nothing to these ambassadors of Christ, if it has not back of it the divine will, the divine power and the divine authority. Let us consider then that an ambassador speaks not his own message, but the message of the one who sends him; not his own opinions and feelings, but the message that is given to him by his country or by his king or by his government, to speak.

Someone has said that it was a bad time for Christianity when it got out of the news columns and got into the editorial columns. We are all to declare not views, not personal opinions, but divine revelation. My opinions may be worth very little, no more than any other man's; but if I speak the message of Heaven, then I have something that no one else except others in my case possess; and I speak that in the name of my Kingdom, which I represent, and of my King for whom I am sent to speak.

THE CHRISTIAN REVIEW

It would be a very embarrassing thing for an ambassador, or one claiming to be such, in a foreign country, to be asked for his commission and have none—a traveler abroad without a passport, a person assuming the responsibility of speaking for a country from which he has no message. But if he can produce his credentials and confirm his authority, then his message is not his own, but that of the one who has sent him.

I was overseas during the World War, out in the front lines. On one front near our base, there was a Negro division and our men were in a quandary as to what they should do about saluting Negro officers. They came to consult me about it. I said: "Well, fellows, I am just as much Southern as you are—and I hope more broad-minded. Let me point out to you the difference here. When you salute, you do not salute an individual, a person; but you salute the Government, the flag, the country, of which the epaulette upon the man's shoulders is the symbol." So when the ambassador of God goes forth, he speaks not for himself; it is the King for whom he speaks.

I wish that it were possible for a man who stands in the sacred pulpit, and for the person who goes forth in the name of high Heaven, to be recognized always and everywhere as the man of God, as the voice of God, as the spokesman for God. We are God's ambassadors, and not sellers of common wares in the market place. We deal with the things of God, with the souls of men, and with the destiny of those souls for time and eternity.

The ambassador of God proclaims not what he thinks people want to hear, but what he knows people need. Even Washington Gladden, for all his liberal views, said this: "The preacher who preaches only what the people want to hear and adjusts his message to their demand may often prove a blind leader of the blind." Is not this the explanation of the fact that many a people and many a pastor find themselves in the ditch together! Their sails are trimmed to every wind that blows; and instead of being ambassadors

CHALLENGE OF PRESENT WORLD ORDER

of high Heaven, they are peddlers of the views of the moment, and the doings of a day.

On my recent tour around the world I had the honor to call upon many of our ambassadors, consuls and representatives, although only two or three times was it imperative. I called upon one in India. I was surprised when I got into his office, and hesitated for a moment, for I thought that the man I saw was an ordinary secretary or something of that sort, because he seemed to be occupied with nothing more than scissors and papers, clipping out funny pictures. It seemed to me, for a representative of the richest government in this world to be playing with the business of cutting out "funnies," here in the midst of a people that is seething in its sorrow, that is lost in its ignorance and superstition, is nothing less than a tragedy.

This trip around the world has convinced me of one thing, that the star of the Kingdom of God as an empire still moves westward, until it is coming back to the East again. We do not realize it here in this country. It is like the difference between those who stay at home, and those who go back periodically to the old home town.

As I saw the clashing contrast of Christianity in the Orient, and Christianity in the Occident, whether in Europe or America, I was broken in heart to see what is happening in the world. I saw a whole nation, as in Burma, as in whole sections of India, as in China, coming to God, forsaking the dull drab material affairs of the moment, and thinking of eternal and spiritual things. I saw the warm rays of the Gospel light reaching down their quiet and beautiful power upon oriental life, and lifting it up to heaven and eternity.

What did I discover in contrast when I got back to America? I found that the damp dew of deadening doubt is settling upon the people; and that in the midst of it the ambassadors of God are fiddling with pink tea parties, picnic programs, a little educational program here, and a bit of social reform in another place, instead of lifting the minds and hearts and lives of the people out of their despondency to God and eternal life. To play at a crucial hour in the

THE CHRISTIAN REVIEW

world's history like this is tragic beyond all words to describe. Our message from God is adequate for all cases and is abundant for all human need.

One of our Christian leaders tells this story: A man was playing with a jig-saw puzzle. (It is amazing how much time intelligent people can waste with that sort of thing.) He was anxious to get the thing worked out. His little boy came along and said, "Daddy, I think I can do it." He began working, and the father went away. Quite rapidly it came to its completion, and when the father returned, he said: "I don't understand how you finished it so quickly." The boy said: "I saw in this corner a piece that you had shoved aside, the face of Jesus; I put that in the center, and everything else fitted around it perfectly."

We must be drawn back to the center where Christ is. When Christ is in the center, everything else—the social life, or political life, or economic life, works out. But we can be a million years at it, and as long as Christ is in the corner, we will never get the problems settled. It will continue to get worse until we set Christ in the very center, for the healing of the nations and for the saving of the world.

It does not matter what the intellectual or educational standing of the people may be. May I explain what I mean! This message from God is just as applicable to one generation as to another, just as applicable to one governmental form as to another. We are told that because we are living in an automobile age instead of an ox-cart age, we should change our message and our method of dealing with the world. That kind of shallow thinking does not even go below the surface. There are incidentals and fundamentals. Incidentals change; fundamentals—never! There is something fundamental in every human heart. There is a spirit that craves friendship and understanding and fellowship with each other, and with God.

Let me illustrate. I was born and reared in the country. I knew about ox-carts. But in other years I learned about æroplanes. Because there are æroplanes I shall be able to speak tomorrow night at Memphis. But I recall that when

CHALLENGE OF PRESENT WORLD ORDER

I rode in an ox-cart I wanted water; and when I go in an æroplane I get thirsty and want water. That part of my life has not changed. The vessel from which I drink may be changed. It may have been of ordinary glass, or a golden goblet. The vessel is only incidental. The water gives the life, and the water slakes the thirst. The message from God is like water; it is universal for all classes and all people.

I was once an ignorant backwoods boy. Friends and others have tacked on degrees, some earned, some honorary, until they stretch out to the end of the card beside my name; but I needed water in the days of my ignorance; and I need water today. There is something in me which finds no satisfaction in anything else except water. It is the universal drink; and water is the universal life-saver and refresher of life. Our message and our mission is to take water to the thirsty world that it may have refreshment and life.

I asked Kagawa of Japan, whom I had the privilege of visiting several times: "Whom do you consider the best worker for God, the foreign missionary or the native worker?" He answered like a flash—and I consider him the world's greatest Christian today—"Neither, and yet both. The religion of Jesus Christ is not a human religion. It is a divine religion; it is a universal religion." I asked him what he thought of the idea of amalgamating the best of all religions into one universal religion. He said: "It is nonsense. Christianity is the synthesis of all that is good in all religions." It is the Christ of God's Gospel, a message of everlasting life, that the ambassadors of God are called upon to bring to the world, as bonds by which to bring humanity back to the center, and to the heart of God.

Let me state again, and finally, this fact, that as ambassadors of God, as representatives of high Heaven, we must live the life that God wants us to live. No man can live to himself or die to himself. An ambassador cannot live as he wishes. He represents not himself, for if his doings affected only himself he might be free. But he represents his country, and is under an obligation to live a life of sacrifice and service and devotion.

THE CHRISTIAN REVIEW

Said the Lord Jesus, our great Representative and Example: "I came to do the will of Him who sent me." Not my own will, but the will of Him who sent me. And this means wholehearted, unreserved submission of the life, with all of its powers, its possibilities, its potentialities, into the hands of Christ for service. The man with poor intellectual equipment, one with small academic achievement, yet consecrated to God, truly committed to the ambassadorship of Christ, will accomplish far more than the individual who goes on his own way in his own strength for his own gain.

I have been asked this question more than any other: "What do you consider the source of the power of Gandhi and Kagawa?" There is one thing that advances their power in the world, their willingness to surrender everything to their task, whole-heartedly, unreservedly.

There is a physical law that says that two objects cannot occupy the same place at the same time. We cannot serve God and mammon. We cannot go east and west at the same moment. A divided heart is against itself and against the law of gravitation and against God and against the needs of human society. It must be a whole-hearted final commitment of everything to the commands of the King for whom we speak.

Just before leaving America a year ago, I was asked this question for a magazine article: "Whom do you consider the world's greatest living Christian?" I said "Kagawa of Japan." I said it out of scant knowledge at the time; but after having seen him pleading for better hospitalization for Japan, having seen him in action with his colleagues, having seen him busy in his study, having seen him in evangelistic service, having seen him in the quietness of his home at tea with his family, I am prepared to confirm that statement, that he is the greatest living Christian—great in experience, great in spirit, and great in service. He is the author of ninety-two volumes, one of which has gone into a circulation of four hundred thousand. His income in royalties amounts to £25,000 a year; yet his family lives on a budget of eighteen yen a week—about \$6.50 of our Amer-

CHALLENGE OF PRESENT WORLD ORDER

ican money. He lives in a house that cost \$75 American money, built with his own hands. He wears a workman's suit of clothes, costing \$1.50. He spends all the rest of his income for God and humanity.

I said to him: "What does Christ mean to you?" He said: "Christ means Redeemer, Saviour, cleanser from sin. Having accepted His salvation, I now go forth out of love and gratitude to give back to Him all that He gives me."

A story in a Japanese magazine said: "Kagawa is the greatest force in the Japanese Empire to-day." What has made him great? It is the power of God in his heart and life that God has released to the world through him.

To be the ambassador of God, not doing my own will, but that of Him who sent me, should be the highest ambition and loftiest hope of any and of all of us.

Scientists Disturbed

A decade ago most scientists were buoyant, fearless, optimistic. Science would lead the world out of chaos into order and life. Would to God this hopefulness had been well founded! But alas, it is not so!

Man's behavior is one fact that has to be faced. This makes of most of us realists in the long run. Many of us have been realists all along. Now the scientists are becoming so, in greater numbers. Some are speaking out in plainest terms, voicing real fear that humanity will take the very instruments and resources made available by science for creating life and will use them in self-destruction. We have not proved our ability to utilize machinery to bless man. One thinks of the aëroplane, and the instruments for increasing production in factory and on farms. Machinery idle, people starving! Yes, man needs more than ideas and machines. He needs character, inner control, self-mastery. He needs what the Christian religion gives in order to profit by what science makes possible. Scientists have reason to be disturbed.

The Huguenots*

BY HENRY J. COWELL,

Fellow of the Huguenot Society of London; Sub-Editor of "The Baptist Times" (London); Officier de L'Instruction Publique de la France

TWO and a half centuries ago the Revocation by Louis XIV of France of the Edict of Nantes had profound and lasting effects not only in relation to France itself but in regard to many other lands. We do not realize what this action on the part of the French King involved. It is calculated that, in England, under Mary Tudor, 277 to 288 men and women were put to death by burning. But that figure—dreadful as it is—is a mere trifle when compared with the fate meted out to the Huguenots of France. A volume issued as early as 1581, dedicated to Henry III of France, places the number of those who had suffered on account of the Reformed religion, within a few years preceding that date, at 200,000.

Dr. A. M. Fairbairn, in a contribution to the *Cambridge Modern History* on "Calvin and the Reformed Church," declares that "The Reformed Church in France had to live in the face of a persecution so severe and a legislation so oppressive as to be without parallel in the annals of any civilized country. The tragic struggle in which the Huguenot was engaged made him a heroic and a potent figure. What the French Revolution did later for the European peoples, the Huguenot did for Protestantism. He made his faith illustrious; his example became infectious, and the churches of other lands loved to emulate the Reformed Church of France."

We pride ourselves in England and America—and rightly so—upon the civil and religious liberties won for us by our fathers at so great a cost. But that cost, great as it was, is in no way to be set by the side of that which was exacted from our Protestant brothers and sisters on the Conti-

* A commemorative address prepared in connection with the 250th anniversary of the Revocation by Louis XIV, of the Edict of Nantes.

THE HUGUENOTS

nent. It has been affirmed, indeed, that the persecutions of the early Christians at the hands of the Pagan Emperors of Rome were far easier to withstand than those inflicted upon the Protestants of France at the hands of Louis XIV and his instruments. The story is tragic and pitiful to the last degree, and speaks for itself: there will certainly be no need to point the moral nor adorn the tale.

It will be convenient to look at the subject from three viewpoints: (1) Before the Revocation; (2) The Revocation; (3) After the Revocation. Let us look first at what happened

BEFORE THE REVOCATION

The Reformation began almost simultaneously in France and Germany. By the time that John Calvin had arrived at years of discretion, and taken his stand as a Protestant, many of the nobles and of the middle classes in France had embraced the Reformed religion. Francis I opposed it with great severity and caused many to be burned as heretics. Under Francis II, also, executions were common in all parts of the kingdom. At length the Huguenots took up arms against the Government, and up to the reign of Henry III there were no less than eight successive wars. After the last of these struggles, the Edict of Amboise, signed in March, 1563, granted to the Protestants freedom to worship God in their own way. It may be affirmed, indeed, that the prospects of the Huguenots were never brighter than in the summer of 1572. For many years the progress of their cause had been uninterrupted, and in literature Protestantism was supreme. Admiral Coligny was the most powerful man in the kingdom, and was about to take command in a war which might have become a Protestant crusade when, on August 22, he was shot at and wounded. Two days later he was killed, and a general attack was made on the Huguenots of Paris, followed by attacks in twenty other places, including the chief provincial towns of France.

Estimates as to the number of men, women and children killed in these outbreaks vary very greatly. The figures

THE CHRISTIAN REVIEW

usually given by Protestant historians are from 70,000 to 100,000. Lord Acton, the most frank and courageous historian in the Romanist ranks, declared that "There is no evidence to make it probable that more than 7,000 victims perished"; but elsewhere he admits that to Cardinal Orsini, the Pope's legate to France, Charles IX represented that "he had put 70,000 Huguenots to the sword and, if he had shown compassion to the rest, it was in order that they might become good Catholics." Lord Acton also states that the Spanish envoy in Paris wrote: "Not a child has been spared; blessed be God!" and that "Sorbin, the priest from whose hands Charles IX received the last consolations of his religion, tells us that the dying King's most grievous sorrow was that he left the work unfinished."

Moreover, at the Court of the Pope "it was hoped that other countries would follow the example of France. On September 8th the Pope went in procession to the Church of St. Louis, where thirty-three Cardinals attended at a mass of thanksgiving. In his Bull, the Pope said Catholics should pray that the King of France might have grace to complete what he had begun so well."

Was the massacre of St. Bartholomew's Day a sudden reversal of policy by the Government in France or was it a secret and premeditated treachery? Catherine de Medici, the Regent, it would appear, had long contemplated it as her last expedient, but had decided that she could not resort to it while her son Charles was a minor. In 1570 she suggested the idea to him, and it was in that year that he gave orders that the Huguenots should be slaughtered at Bourges. La Chastre deserves honor for his reply to the King in which he said: "If the people of Bourges learn that your Majesty takes pleasure in such tragedies, they will repeat them often. If these men must die, let them first be tried; but do not reward my services and sully my reputation by such a stain."

As for Catherine herself, it has to be remembered that she was the daughter of that Medici to whom Machiavelli had dedicated his *Prince*. Religion can hardly be said to have been her guiding principle. She wrote to La Mothe,

THE HUGUENOTS

in September, 1572, that if Queen Elizabeth did to the Catholics of England what she (Catherine) had done to the Protestants of France, she would not mind in the least.

It is very significant that much of the documentary evidence relating to the massacre has disappeared. In his *Essays on Liberty* (chapter IV), Lord Acton states: "Some of the evidence has been difficult of access, part is lost, and much has been deliberately destroyed. No letters written from Paris at the time have been found in the Austrian archives. In the correspondence of thirteen agents of the House of Este at the Court of Rome, every paper relating to the event has disappeared. All the documents of 1572, both from Rome and Paris, are wanting in the archives of Venice. In the registers of many French towns the leaves which contained the records of August and September in that year have been torn out. The letters of Gregory XIII to France have never been seen by persons willing to make them public."

In April, 1598, Henry of Navarre — who, after having been for many years a leader of the French Protestants, went over to the Romish Church so as to end the religious wars, and who understood what each side wanted — signed the Edict of Nantes, which gave to Huguenots complete freedom of conscience, civil equality, closely limited freedom of worship, guarantees for the administration of justice, and a large State subsidy for the maintenance of Huguenot troops and pastors. Of this Edict, Pope Clement VIII wrote to Henry to say that "a decree which gave liberty of conscience to all was the most accursed that had ever been made." As a matter of fact, it did *not* give "liberty of conscience to all." Nor did it even put Catholicism and Protestantism on terms of equality. Yet it went farther than the English Toleration Act of a hundred years later. All would have been well had there been a strong body of opinion in favor of a settlement resting upon liberty. But most men in Europe in 1600 believed that State unity depended upon religious unity.

"The Edict of Nantes," says Lord Acton, "forms an epoch in the progress of toleration—that is, in the history of lib-

THE CHRISTIAN REVIEW

erty. It pacified France and afforded to the minority sufficient strength and safety, not on the basis of religious equality but in the shape of circumscribed and definite privilege. The Edict involved no declaration of new principles and no surrender of ancient claims. The power of the Protestants was acknowledged, not the prerogative of conscience. The Protestants enjoyed the faculty of self-government, and their great writers and scholars were free to influence opinion by their writings."

Under Louis XIV, the rights of the Huguenots were gradually whittled away. In 1634 the Protestants were forbidden to ring a bell to summon the faithful to worship; similarly, they were not to open schools. They were not to speak of themselves as a Church; they must call their faith "the so-called Reformed religion." A continued effort was made to convert the Huguenots by means of missionaries (*convertisseurs*). The activities of these men have been described with bitter mockery by Huguenot writers. The missionaries were paid according to the number of their converts, and they aimed as much at bringing the law to bear on the Protestants as at convincing them of the error of their ways. In 1661 commissioners were sent round the country to enquire into the administration of the Edict, and henceforth the liberties of the Huguenots were curtailed in every way. The clergy in 1665 drew up an address to the King suggesting certain liberties of which it might be possible to deprive the Protestants. Most of these proposals were accepted by Louis XIV in the Edict of 1666, which may be regarded as opening the era of persecution. From that time onward, the liberties of the Huguenots were reduced by a hundred different methods, open and secret.

In June, 1681, an Edict was issued declaring that the children of Protestant parents might declare themselves converted to Catholicism at the age of seven. Any trivial acts or words could be interpreted as implying adherence to Catholicism. Huguenots were excluded from most trade guilds. Their places of worship were closed in great numbers. Their colleges and schools were abolished. When

THE HUGUENOTS

they attempted to meet on the sites of their ruined churches, they were punished with barbarous severity. By 1684, 570 out of the 815 French Protestant churches had been closed. Already the Huguenots had begun to stream in thousands to foreign lands.

One of the most fearful of the methods employed was what is known as the dragonnades. By this dreadful means many were forced to acknowledge themselves, temporarily at least, as converted to the Romish faith. One commissioner boasted that he had brought about 5,000 conversions. To accomplish this, what he did was to lead his troops from town to town, from village to village. They entered every place with drawn swords. They were billeted upon the Protestants alone. They lived at free quarters, and committed the most inhuman actions that brutality, fury and rage can inspire when granted full licence. The commissioner expressly ordered his troopers to prevent from falling asleep those who refused to yield to other means of torture. The beating of drums, loud cries and oaths, the breaking or hurling about of the furniture, were customary means of keeping the Huguenots awake. If these annoyances did not suffice, the dragoons compelled their hosts to stand or to move continually from room to room. They pricked them, they prodded them, they hung them up by ropes, they blew the smoke of their tobacco into their nostrils, they tormented them in a hundred other ways, until their unhappy victims hardly knew what they were doing and promised whatever was exacted of them. The soldiers spat in the faces of women, made them lie down on burning coals, made them put their heads into ovens whose hot fumes stifled them. The cries and tears, the bodily suffering and the mental distress of the victims afforded their tormentors rare enjoyment, and called forth boisterous laughter. No wonder that the greater number of those over whom the torrent of persecution poured bent before the storm. The brutal agents in their so-called "conversion" were quite indifferent to the honesty of the transaction. The bishops and the clergy, at whose instigation those agents did their work, thoroughly

THE CHRISTIAN REVIEW

understood that it was worthless from the point of view of morality, and were willing to have it so.

In passing, it may be mentioned that French Protestantism was Calvinistic.† "The Huguenots" was the nickname given to those in France who adopted the doctrine and scheme of life of the great Frenchman. The prominent co-operation of laymen in the life of the Church was one of the outstanding marks of Calvinism. The churches of the Huguenots (commonly called "temples") anticipated the English Nonconformist chapels of a later date. Here were no high altars, no statues, no painted windows. The most important part of the furnishing was the pulpit. In the Calvinistic system the sermon was the essential thing. Something in the nature of a sermon was requisite to give full validity to christenings, marriages, and the administration of the Communion. Laymen took a share in the services. The Psalms were greatly loved and constantly sung both inside and outside the temples. No instrumental music was allowed in worship. The Huguenots were representative of nearly everything that was best in France. Generally speaking, they were drawn from every rank of society with the exception of the peasantry. Their real strength lay with the commercial and middle classes.

So we come to

THE REVOCATION

of Henry of Navarre's Edict of Nantes, signed by Louis XIV at the Chateau of Fontainebleau on October 17, 1685. The persons who have been most commonly credited with the chief share in influencing the King are Père de la Chaise (the King's confessor), the Archbishop of Paris (a notoriously dissolute individual), the Marquis de Louvois (Minister for War), and Madame de Maintenon (the King's unacknowledged wife). The last-mentioned was a granddaughter of one of the most famous of the early Huguenots—Theodore Agrippa d'Aubigné: she was brought

† Dr. A. M. Fairbairn judges that "Calvin's affinities on the intellectual side, as a scholar and thinker, were with Erasmus, though on the religious side they were rather with Luther. Calvin had the clear reason and the open vision of Erasmus, but the religious fire and moral passion of Luther. In Calvin the historical sense of the humanist and the spiritual passion of the reformer are combined."

THE HUGUENOTS

up a Protestant, but went over to Romanism. The Revocation was particularly gratifying to the Jesuits, to whose intrigues the decree was largely due.

Unquestionably the Revocation was one of the greatest blunders and crimes in European history. Neither the facts nor the motive of the actors, nor the consequence of the act, are seriously disputed. Many causes contributed to the tragedy. Heresy was regarded not merely as an evil but as the greatest of evils. When Louis XIV turned—or was turned—to religion, the extirpation of heresy seemed to him the best way by which he could show his repentance and his zeal in the service of God. The persecution was not the work of the King and the government pure and simple; it was quite definitely the work of the Church in France as a whole. What the clergy demanded today the King performed sooner or later.

“The predominant impulse with Louis XIV,” writes Professor A. J. Grant, “was the extension of monarchical authority and of his own personal power. His theory of life was theocratic: the King is God’s viceregent, and is possessed of a sort of Divine infallibility.”

TO BE CONCLUDED.

Who Will Dare?

In any conference of ministers there will be close to complete agreement on *one* point: The program of the average church and of the denomination is not equal to the present world demands, and does not faithfully represent Christ. To admit this does not require very great daring. The test comes at another point. What is the needed interpretation and program? At this point all unity of opinion disappears. Further, an attempted answer to that question must travel over a rocky road in seeking a worthy hearing. We have reasons to fear new ideas. So many of them have caused havoc in Christendom, only to be overthrown later. Yet some of us *must* dare. Fear of new ideas does not meet the situation now recognized by all ministers. Who will dare? And suffer because they dare?

Sunday School Efficiency

BY JOSEPH T. WATTS, D.D.,

THE Sunday School had its beginning in England, 1780-85, under the leadership of two Christian laymen, Robert Raikes of the Anglican communion and William Fox, a Baptist deacon. The movement has been most successful in the United States.

In this country, with a population of approximately 125,000,000 there are 184,686 Sunday Schools with 2,167,848 officers and teachers and 21,038,526 scholars. The great growth of the Sunday Schools of the United States has been achieved, for the most part, through the work of nonprofessional leaders. The laity has been generally employed in the work of administration and teaching, the pastor being recognized as the inspirational head of the School. Theoretically, pastors are not expected to be superintendents of the Sunday Schools and they are able to save themselves from being overburdened with that branch of the church's work by training laymen who will be able to carry on the administration of the Sunday School. Certainly the alert pastor will recognize the great opportunity for evangelistic and cultural activities offered by the Sunday School.

Limited in the beginning almost entirely to children and young people the Sunday Schools now maintain departments and classes for all ages, beginning with the Cradle Roll Department and running through the Adult Department, with the Extension (Home) Department for those who are unable or unwilling to attend the Sunday School classes. It is a far cry from the one-room Sunday School of fifty years ago to the efficient Sunday School of today.

White Baptists alone have, in the United States, a Sunday School enrollment of 4,228,523.

Southern white Baptists have a Sunday School membership of 3,150,000. Three hundred and six Sunday Schools

SUNDAY SCHOOL EFFICIENCY

in churches affiliated with the Southern Baptist Convention have a membership aggregating 418,062, an average of more than 1,300 per school. These 306 Sunday Schools range in membership from 900 to 5,100.

It is estimated that more than 400,000 men and women are employed as officers and teachers in the white Baptist Sunday Schools of the United States alone. How could our churches utilize such a large number of lay workers in any other way?

Let it be noted with reference to Southern Baptists that our growth from 1,657,996 church members in 1900 to 4,173,928 members in 1933 is properly explained by the evangelistic success of our churches, the number of baptisms ranging from 80,465 in 1900 to 233,571 in 1934, an average for the period of 163,663, the great majority of whom came directly from the ranks of the Sunday Schools.

A writer in the *Christian Century* has made the statement that the Sunday School as an institution is "no longer an asset, it is probably a liability."

Here is quoted the criticism of the writer above referred to:

"The average Sunday School is taught by an untrained staff;

"The equipment is woefully lacking;

"The curriculum is neither scientifically sound, comprehensive nor sufficiently centered about the child's experience;

"The textbooks are biased in attitude and limited in scope;

"The pupil's attendance is haphazard; the time spent with the average child is something less than thirty minutes per week and less than forty hours per year."

My specific knowledge of our Baptist Sunday Schools is limited to those in the South so that I would not be justified in speaking of Sunday Schools elsewhere. However, I have the feeling that what I shall say about our Sunday Schools in the territory of the Southern Baptist Convention is generally true throughout the country.

THE CHRISTIAN REVIEW

TRAINED WORKERS

The vast army of our officers and teachers are serving voluntarily, without hope of earthly reward. This constitutes the glory of the Sunday School. Many of these workers, consecrated men and women, have had the advantages of high school and college training. Of course, we have many workers whose formal education is limited, but it can be said of practically all of them that they are earnest students of the Bible, the only textbook of the Sunday School.

Said Woodrow Wilson, who was reared in a Presbyterian manse, "The Sunday School is the world's greatest school for the teaching of the world's greatest book."

Someone has truly said that "no one is properly educated who does not know the Bible and no one can be called illiterate who does know the Bible."

Again, since the inauguration in 1901 of the Normal Courses for Sunday School officers and teachers by the Baptist Sunday School Board at Nashville, Tenn., we have granted more than 1,250,000 awards covering work done in the Sunday School Manual (a treatment of Sunday School organization, management, pupil life, principles and methods of teaching and the Bible in outline) and in additional books leading to the Blue Seal, besides a large number of awards granted for work done in the Postgraduate Course and over 125,000 awards for work done in a special course in Sunday School administration. The circulation of the Normal Course books, including the course in Sunday School administration, as reported by the Sunday School Board, has been in excess of 1,500,000.

In many of our Sunday Schools there is to be found as good teaching as is done in grammar schools and high schools. It will be observed that a large proportion of our Sunday School workers have been given a good measure of training for their tasks, while it must be added that many of those in the leadership of our Sunday School work who have not taken a definite Sunday School Normal Course, are day school teachers who have had the advantage of advanced

SUNDAY SCHOOL EFFICIENCY

courses in those branches which especially fitted them for the work of administration and teaching in the Sunday School.

What is said in the foregoing is not only true of officers and teachers in large towns and cities but applies in large degree to workers in rural communities. The Sunday School Board in coöperation with the State Sunday School departments has, for many years, conducted what is called the "Rural Campaign" during the summer months, looking to the training of rural officers and teachers. While serving as Sunday School Secretary in Virginia, the writer employed from twenty-five to forty special instructors who held from three hundred to five hundred classes each season in the rural churches. Many additional classes have been conducted throughout the years by pastors and other qualified teachers. As a practical result of these rural institutes, together with training schools held in the cities of Virginia, the Sunday School membership was increased during a period of twenty years from less than 100,000 to 205,000 members.

PHYSICAL EQUIPMENT

It is true that there are many Sunday Schools in the rural churches which do not have adequate physical equipment for carrying on a large educational program, but Southern Baptist churches have made large investments in educational plants and improved church houses to meet the needs of their respective communities, while all over the South there are first-class plants built for the housing of department Sunday Schools, many of them having a separate auditorium for each department, surrounded by class rooms of proper size, with splendid furnishings.

The 306 Sunday Schools mentioned in the introductory part of this article are all well equipped, and it can be said that in thousands of other places the equipment is equally as good although the membership is under 900. Our churches have in many instances assumed heavy and burdensome debts in order to make better provision for the teach-

THE CHRISTIAN REVIEW

ing of the Bible. Our readers may easily verify what is here claimed by looking into the character of the equipment in hundreds, even thousands, of our Sunday Schools in the cities and towns of the South and in rural communities, which are usually predominantly Baptist. There will be no disappointment concerning the equipment that has been provided for teaching the Word of God to children, young people and adults.

CURRICULUM

The standard requirement from our Sunday Schools is that "Baptist Sunday School literature shall be used throughout the School. The Young People's and Adult classes may use any of the several treatments of the uniform lessons. The Beginner, Primary, Junior and Intermediate classes may use either the graded lessons or the uniform lessons as adapted by the Sunday School Board for each age group."

As stated in the textbook, "Building a Standard Sunday School," these lessons are recommended "because of their doctrinal integrity and their intrinsic value."

Concerning the uniform series of lessons, Dr. John R. Sampey, long a member of the Lesson Committee of the International Sunday School Association, says "it is manifest that the present five-year cycle is Christ-centered. There is no expectation of teaching the entire Bible in 260 lessons. But is it not the chief purpose of the Sunday School to win the pupils to saving faith in the Lord Jesus and to help them to lead a Christian life! A Christ-centered curriculum is best for a Christian Sunday School. Our present cycle of uniform lessons has been chosen with a view to putting Christ in the center. We sit at the feet of the Master. All lessons from the Old Testament and from the Acts and the Epistles are selected for the purpose of enabling teachers and pupils to understand Christ and the Gospels better."

The cycle beginning with 1932 and ending with 1937 is according to the following outline:

SUNDAY SCHOOL EFFICIENCY

FIRST YEAR

January-March—The Message of the Gospel According to John.

April-June—Messages from Genesis.

July-September—The Era of Moses.

October-December—Christian Standards of Life.

SECOND YEAR

January-June—The Gospel of the Son of God: Studies in Mark.

July-September—Some Early Leaders of Israel: From Joshua to Solomon.

October-December—Life and Letters of Paul.

THIRD YEAR

January-June—The Gospel of the Kingdom: Studies in Matthew.

July-September—The Early Prophets and Kings of Israel: From Ahijah to Isaiah.

October-December—Studies in the Christian Life.

FOURTH YEAR

January-March—Life and Letters of Peter.

April-June—Some Great Christian Teachings.

July-September—Some Representative Men and Women of the Bible.

October-December—Later Prophets and Leaders of Judah: From Isaiah to Malachi.

FIFTH YEAR

January-June—Jesus the World's Saviour: Studies in Luke.

July-December—The Spread of Christianity: Studies in the Acts, the Epistles, and the Revelation.

Helps for teachers and pupils are provided by the Baptist Sunday School Board in the following quarterlies and monthlies: The Beginner Picture Story, The Beginner Story Teacher, The Children's Quarterly, The Primary Teacher's Quarterly, The Junior Quarterly, The Junior Teacher's Quarterly, The Intermediate Quarterly, The Advanced Quarterly, The Adult Bible Class Quarterly, On the Wing with the Word, The Teacher (a monthly magazine for teachers of Intermediates, Young People and Adults, with a special exposition of the lesson and sections showing how to prepare and how to present the lesson to the pupils in these different grades, using various teaching methods, and containing, each month, special articles on Bible study

THE CHRISTIAN REVIEW

and teaching), The Better Home (for Extension Department members), and Sunday School, Young People's and Adults (a monthly magazine designed especially for workers in the Young People's, Adult and Extension Departments).

The Sunday School Builder (a magazine dealing with every phase of Sunday School organization and administration).

In the Graded Lessons System literature is provided for each of the departments from the Cradle Roll class through the Intermediate Department. "These lessons make it their specific aim to take advantage of the closely graded set-up, giving the pupils those lessons from the Word of God which will best meet their needs at each stage of their development. Since it is not possible to give every pupil the whole Bible in any given year, it is obvious that some principle of selection is necessary. In the Graded Lessons, this principle of selection is based on the needs of the pupils, so far as they can be discovered through careful research and diligent study."

It has also been said by our critic that "the textbooks of the Sunday School are biased in attitude and limited in scope." We repeat that Baptist Sunday Schools have only one textbook—the Bible. Our various lesson helps are nothing more than commentaries on the lessons used. It is freely admitted that our Sunday Schools are biased in favor of the Bible and its authority in religion. Surely, if the Bible is meant when referring to the textbooks as being limited in scope, that claim is in error, for who has ever mastered the contents of the Bible and who has added a literature on the Christian religion that is worthy to be used even as a supplement to the Bible! If the Quarterlies and Monthlies, issued as aids to the study of the Bible, are meant when referring to textbooks, we can say with assurance that the best scholarship among Baptists is employed in their production and they will stand the severest test in comparison with other similar literature.

SUNDAY SCHOOL EFFICIENCY

ATTENDANCE

The best information available concerning our Southern Baptist Sunday Schools is that the average attendance is approximately fifty per cent of the enrollment. While this average is not satisfactory to those who lead our Sunday School work, it should be borne in mind that our Sunday Schools run all the year. In winter months the attendance of our rural Sunday Schools is reduced by weather conditions and sometimes by bad roads, while in the summer months the attendance of town and city Sunday Schools is reduced by the absence of many on vacations following the closing of the public schools and colleges. Were the average attendance figured for eight or nine months of the year as is done by secular schools, that average would be very much above fifty per cent.

The matter of teaching time is also unsatisfactory to all leaders of Sunday School work, but it should be remembered that the hour, hour and a quarter, or hour and a half, as the case may be, used for Sunday School sessions is not the only time spent in religious training, for a large proportion of our scholars, especially those above the primary department, attend public worship. It is scarcely fair anyway to speak of the teaching period as limited to thirty minutes, or less, when as a matter of fact, the entire session has in it a strong element of teaching.

Since the inauguration, by a large proportion of our Sunday Schools, of what is called the "Six Point Record System," providing for a liberal mark for "Preaching Attendance," there has been a marked improvement in the attendance upon the worship service by Sunday School scholars. This is true not only of boys and girls but also of young people and adults.

It has also been said that the organized classes are disloyal to the worship service. This is not generally true of our Southern Baptist classes. Of course, many of the members of our organized classes are not church members and therefore not all of these can be relied upon to attend the worship services. It is freely admitted that in some Sunday

THE CHRISTIAN REVIEW

Schools the number of members who leave after the Sunday School session is over, is larger than it should be, but this exodus is only to be noted in connection with the large classes, which by the way, are no longer advocated for our Sunday Schools. During the past twenty years there has been developed the Young People's and Adult Departments whose classes are limited as a rule to twenty-five or fifty pupils, the inspiration of numbers coming through department programs rather than through programs of the individual classes. There are few, if any, organized classes in our Southern Sunday Schools where it can be properly said that "Lustily they sing, briefly they pray, raptly they listen to a super-salesman's talk, then they all shake hands and call one another by their first names. Thereafter their duty toward organized religion being heartily fulfilled they file home. Perhaps a handful of the old guard fill their places for the regular church services."

This article is being written from the little town of Victoria, Virginia, where the Sunday School has a large enrollment and where the attendance at worship services is seventy-five per cent of the Sunday School attendance (above the primary department), a record which has been made by the Victoria Sunday School for a considerable period of time. The School is recognized under our system as a Standard Sunday School.

Does it not seem a pity, in the light of what has been said in the foregoing, that any one who is interested in religious education should conclude that the Sunday School, as an institution, detracts from the usefulness of the church or "that the Sunday School offers an insufficient interpretation of religious experience which tends to block off more adequate interpretation?"

We judge that some educators, especially those who regard the present-day Sunday School as antiquated, would only employ officers and teachers for the Sunday School who hold College or University degrees, or who have done other work equivalent thereto. If this policy should be adopted, we would have to dismiss from our administrative

SUNDAY SCHOOL EFFICIENCY

and teaching staffs a great majority of our present workers. All evangelical Christians hold "Holy Orders" and our propaganda for Christ is not limited to persons who have received ordination or other orders from an ecclesiastical authority. I repeat, it is the glory of our Sunday Schools, that they give employment to a great host of consecrated men and women, who are not only willing to bear witness for Christ as officers and teachers in the Sunday School, but who are willing to pay the price for such witnessing by giving themselves to training in the things which make for their highest efficiency.

"The supreme business of Christianity is to win the lost to Christ." That is what churches are for. It was Christ's supreme mission, according to His own words, "For the son of man is come to seek and to save that which was lost," Luke 19: 10, and "I am come that they might have life and that they might have it more abundantly," John 10: 10. Surely then the Sunday School must relate itself to the winning of the lost to Christ as an ultimate objective. Thus it will be seen that mere education in the history of Christianity and the ethics of Jesus is not the chief aim of the Sunday School, and the growth of our churches will doubtless continue to depend upon their being positively evangelistic. Christians are to be built up in the holy faith; their spiritual life must be strengthened and their lives guided to contribute to the improvement of the social order, but such development normally expresses itself in a passion for soul winning. Every saved person should be a winner of souls, even as was true of the members of the early church. The Sunday School is the laymen's opportunity for the highest Christian service.

NOTE: Quotations other than those from the *Christian Century* are mostly from *Building a Standard Sunday School* (Flake).

The Situation in Mexico

BY SECRETARY CHARLES S. DETWEILER, D.D.

MY INTERPRETATION of the present situation in Mexico is that the nation is at war. Not all wars are waged by military men; for example, there are commercial wars between nations, when the means of warfare are tariffs. The present war between Church and State in Mexico is being waged by means of legislative enactments, presidential decrees, pastoral letters and propaganda. Of course there is danger that this war like every other war will eventuate in violence.

The roots of this war lie in the dim past in Europe, in the disputes between Catholic monarchs and the Papacy over the right of patronage. When Columbus discovered America, the dispute between the Catholic Monarchs of Spain and the Pope was arranged by the concession to the Crown of its right of patronage over the Church in the New World. This means that it named the archbishops and bishops who were to govern the church in its colonies, that it assumed responsibility for furnishing the means to Christianize the Indians, and therefore that it controlled the Church. The Crown frequently used prelates in governmental positions. When independence came to the Spanish colonies at the beginning of the last century, the new republics all claimed that they had inherited the right formerly exercised by the Crown to nominate the archbishops and the bishops and thus to dominate the Church. The church, of course, disputed this right, and this was the beginning of the present conflict between Church and State.

In 1855 the first all-liberal government came into power in Mexico. Its most able and aggressive member was Benito Juarez, Minister of Justice and Worship. Juarez became the leader in the adoption of the Constitution of 1857, by which at one bound Mexico forsook its mediæval policies and leaped into the middle of the nineteenth century by

THE SITUATION IN MEXICO

decreeing the separation of Church and State. Certain laws were passed regulating the activities of the Church and clergy. These were called Reform Laws and that period in Mexican history is called the period of the Reformation, not religious but political. The Clerical party at that time endeavored to overthrow the government by the usual method of revolution. When unsuccessful on the field of battle, their leaders had recourse to the chancellories of Europe and brought about intervention by the French. Napoleon the Third sent an army to Mexico, ostensibly for the purpose of collecting a debt, but in reality to restore the Clerical party to power. That army met defeat at Puebla on May 5, 1862, one of the glorious days in Mexico's history, still celebrated as a national holiday. Napoleon sent reinforcements to Mexico and by sheer force of numbers overthrew the government of Benito Juarez and established the Clerical party in power. This party then determined to have a monarchy rather than a republic, as better suited to accomplish its ends.

Maximilian of Austria and his wife Charlotte were invited to go to Mexico to rule as Emperor and Empress. This empire lasted for two years, from 1864 to 1866, when our Secretary of State, William H. Seward, demanded of Napoleon the withdrawal of French soldiers, as their presence on American soil constituted a flagrant violation of the Monroe Doctrine. As we then had an army of veterans under General Sheridan in Texas, the French Government heeded our demand and withdrew its soldiers; whereupon Maximilian and two of his Mexican Generals were captured and executed. The Roman Catholic Church had struck its greatest blow and lost. President Juarez, restored to power, carried out his Reform Laws, and confiscated church property in numerous places. It was at this time that Protestant missionaries were encouraged to enter Mexico.

President Juarez died in 1872, while he was planning his reelection. There followed the administration of President Lordo. Then a brief revolution ensued, from which there

THE CHRISTIAN REVIEW

emerged the next great figure in Mexican history, Porfirio Diaz, who ruled Mexico with an iron hand from 1876 until 1910, with the exception of one short intermission from 1880-1885, when his friend Manuel Gonzalez was president. This long period of tranquillity was a period of capitalistic exploitation. Foreign capital, principally American, entered Mexico and built railroads from north to south and from ocean to ocean. Mines were opened, and especially the agricultural wealth of Mexico was developed, thousands of Americans emigrating to that land. The nation seemed to be prosperous. Its foreign credit was good, and those who did not look far beneath the surface expected an indefinite period of prosperity joined with Americanization. In reality Mexico was poor, because the masses of the people — at least seventy-five per cent — were barefooted, disinherited and illiterate. One is reminded of the biting irony of George Bernard Shaw who said that man is the only animal who considers himself rich in proportion to the number and voracity of the parasites that feed upon him.

In 1909, one year before the downfall of Diaz, while President Taft on a special trip to the border was congratulating him on his successful administration, some 8,000 families were the sole owners of all of Mexico's agricultural wealth. Such were the figures revealed by the government census of 1910 — 750,000 square miles of territory divided up among 8,000 families! The most notorious instance was that of General Terrazas, who was the owner of an estate of six million acres. Five million acres in the State of Coahuila belonged to seven owners. "Wealth is like muck," said Lord Bacon, "it is good only if it be thinly spread." We know that when wealth is heaped up in a few hands it breeds discontent and social disease. The revolution that broke out at the close of 1910 was motivated by land hunger. It was led by Madero, who promised to break up the great estates and give land to the poor. The revolution was quickly successful, but President Madero did not remain long in power. A counter revolution broke out and triumphed in his assassination. According to Gruening, the

THE SITUATION IN MEXICO

Roman Catholic Church supported this counter revolution; and thus doing, it sowed the wind and reaped the whirlwind. Bitter hatred of the Church now entered into the movement. When the soldiers of Carranza, and Obregon, and Villa, swept down from the north, they left behind them not only pillaged plantations but desecrated churches. The confessional boxes were taken out of churches and burned, and in many cases images of the saints were destroyed. Horses and cattle were stabled in the sacred edifices.

When the revolution had triumphed and the forces of reaction were crushed, the Constitution of 1857 was revised and newly adopted. It is now called the Constitution of 1917. The most important provisions having to do with religion are as follows: No church may own real estate or hold mortgages thereon. No public worship may be held except in church buildings. All churches are the property of the State and are only loaned to the congregations for their use. No religious instruction may be given to children of primary grade in schools, either public or private. Only native-born Mexicans may exercise a religious ministry.

These laws were not enforced at once. They were like war-powers conferred upon the government to be used when needed. In 1926 the third strong president in Mexican history came to the front. He was Plutarco Elias Calles. He proposed to enforce the provisions of the Constitution with regard to worship, demanding that all priests should register with the government. The archbishops and the bishops ordered their priests not to register with the government and not to recognize the authority of the government to enforce these laws. There ensued a deadlock between the Church and State. Mexico lay as it were under an interdict of the Papacy. For three years, from 1926 to 1929, no mass was said nor any sacrament of the church administered in all of Mexico except surreptitiously. When any priests attempted to render a service of some sort, they were imprisoned or fined, or, if they were foreigners, they were expelled from the country. Finally in 1929, through the good offices of

THE CHRISTIAN REVIEW

Ambassador Morrow, a truce was declared in this long war. The clergy promised to obey the law and were allowed to reopen their churches and renew their services. This was not a definitive peace, but only an armistice. At the close of 1931 the war broke out afresh. The legislature of the State of Tabasco in the far south passed a law requiring that all ministers of religion should be married. The Roman Catholic priests immediately left the State. The legislature then passed another law imposing a special tax upon the ministry which was about equivalent to the salaries the ministers received. At this the Presbyterian ministers left the State, as they were the only Protestant Mission represented there. Then the State of Vera Cruz adopted a law permitting only one minister of each denomination to every 100,000 of the population. This meant that there could be only eleven Roman Catholic priests, including the bishop, for a population of 1,100,000. The Presbyterian and the Baptist Missions were not affected because they did not have enough ministers to make up their quota. The federal district in which is the capital of the republic, and which has a population in excess of one million, limited the number of ministers to one for each 50,000 of the population. The number of Catholic churches in that district was 250, of which only 25 were allowed to remain open. Other States have passed similar laws until today there is in Mexico only a fraction of the number of priests to which the country has been accustomed, and in at least four States there are no priests or ministers of any religion.

The next and most severe blow to the cause of religion came in the fall of 1934 with the adoption of an amendment to the Constitution by which the nation ceased to be neutral in the matter of religion and now required the teaching of socialism in all schools, public or private. The law did not define what kind of socialism was to be taught. It simply stated that by socialistic education it meant the removing of all religious prejudices and dogmas and the defanaticizing of the people. This involved the closing of all schools under Catholic and Protestant auspices wherever the law should

THE SITUATION IN MEXICO

be enforced. There are some States where the law is not yet enforced and where the Governors show a disposition to tolerate the schools that are known to be under religious auspices. Eventually, however, if the present trend continues, these schools will have to be closed.

The last move on the part of the State was to close the mails to all publications and correspondence having to do with religious propaganda. So far as we know this has been strictly enforced. While it was aimed at certain parties and certain publications, it affects all. As in every war, non-combatants have to suffer. Although the government has no quarrel with the Protestant churches, they are suffering the same restrictions as the Roman Catholics.

The following reflections are in order on the story of this conflict that has been briefly reviewed :

1. As in every war the State tends to become totalitarian and, as someone has aptly said, a totalitarian state eventually becomes brutalitarian. When the United States was at war with Germany, our liberties were severely restricted. The government made use of everything within its power to build up the morale of the people and to unite them behind the military forces in order to insure victory. Our churches and ministers were used to this end. Our press was censored, and many of our liberties were abridged. It is not strange that the Mexican State should resort to extreme measures in order to win the victory in its war upon the Roman Catholic Church.

2. Last November a carefully worded protest against the infringement of religious liberty in Mexico was circulated in the United States and was signed by Protestant ministers, Catholic priests and Jewish rabbis. Some of us refused to sign this protest, not because we are not in sympathy with the aim to secure religious liberty in Mexico, but because we question the sincerity of the Roman Catholic Church in asking for religious liberty. When the Roman Catholic Church officially proclaims its support of freedom of worship and freedom of propaganda for religious groups other than its own in all lands, it will be in order for it to ask

THE CHRISTIAN REVIEW

Protestants to join with it in protesting against the infringement of this principle in Mexico. *But as long as the Roman Catholic Church protests the right of Protestant Mission Boards to labor in Latin American countries, and as long as the Roman Catholic Church condones the persecution of Protestants in countries where Catholics are in the majority, it is not fair for it to ask the support of Protestant opinion in securing its rights in Mexico.*

3. The *New York Times* in an editorial in one of its issues in November, 1934, commented on the futility of this protest to the Mexican Government, declaring that it would likely confirm that government more strongly in its purpose. It went on to say: "With at least ninety per cent of the Mexican people bred in the Catholic Church, it has only to wait for inheritance and tradition and the ineradicable impulses of the human heart to restore it, not to its ancient political power, of which it should be glad to divest itself, but to the free exercise of the rights and teachings which it knows how to make responsive to the needs and cravings of the ordinary man." This editorial expresses the pious wish that the Church should be glad to divest itself of the ancient political power. Likewise Walter Lippmann, in an article in *Foreign Affairs* in January, 1930, expresses the belief that the Roman Catholic Church in Mexico had achieved a new orientation and that it had now become democratic, ceasing to identify itself with the small class of great landlords overthrown by the revolution. This also is a pious wish. The whole question at issue is the use of temporal or political power by the Roman Catholic Church. If it were not for this power, inherited from the long past, there would be no war between Church and State in Mexico.

4. The Mexican Government is not Communist. President Calles and many of the leaders in the government are capitalists. Communist agitators in Mexico are dealt with in summary fashion by the government and their propaganda is suppressed. Mexico officially has no diplomatic relations with Russia. The only likeness to Communism that there is in the Mexican Government is in this anti-religious trend.

The Comprehensive Ministry

BY REV. GILBERT L. GUFFIN

PASTORAL work, teaching, preaching, and evangelism are both Scriptural requirements and practical necessities. It is imperative that they be given their proper place in the colossal Christian program which the Master committed to His followers. When this has been said, however, there is yet room for a more complete and inclusive statement of that which must constitute the objective of the ministry that is to be effective in "such a time as this."

If our ministry is to be comparable to that of apostolic times and if it is to meet successfully the poignant needs of this hour, it *must* be an all-inclusive or comprehensive ministry. By this I mean that our ministry shall not only include and harmonize in proper proportions the pastoral, the teaching, the preaching and the evangelistic functions, but that it shall also be complete in its preparation, its outlook, its method and its use of resources.

I.

The ministry "for such a time as this" must be comprehensive in preparation. In a word, such preparation requires that the ministry shall be ready in heart, in spirit, in the sense of its divine call, and in the quality and extent of its scholastic training.

For the ministry to be ready in heart means that each minister, by personal surrender, dedication and faith, must have made Christ both Saviour and Lord of his life. It implies all that the New Testament teaches as to the manner in which one becomes a follower of the Master. Were it not for the fact that readiness of heart is imperative not merely for every minister but for every one who would name His Name, it would seem trite to mention it in this discussion. Jesus was speaking about the condition of the heart, not about the lack of knowledge, when He said, "And if the blind lead the blind, both shall fall into the ditch." Ca-

THE CHRISTIAN REVIEW

lamity, dissolution and despair will be the inevitable results if the spiritually blind guide the blind.

All too frequently the necessity for preparation in spirit has been overlooked. When the minister's disposition, the quality of his temper and mental attitudes, is such that it repels those whom he ought to win, the results may be tragic. Bitterness, vindictiveness, unrestrained temper, coldness, and disagreeableness have no more place in a minister's personality than do weakness, absence of convictions, lack of positiveness, and effeminacy. The Psalmist's prayer should constantly be on the minister's lips, "Renew a right spirit within me."

Of vital importance to a comprehensive preparation for the ministry is the fact that it shall have a deep and abiding sense of its divine call. That ministry which has not a profound assurance of the divine urge within it is doomed in the course of time to come to failure. When and only when God's prophets speak and labor under an undoubted conviction of their heaven-given commission to speak His message in His Name will they be indomitable and their message commanding and dynamic.

Another phase of preparation which the ministry dare not neglect in "such a time as this" is that of scholastic training. This age demands scholarship of the minister. To ignore this fact is to do so at one's peril. It is demanded that the ministry shall be learned not only in its particular field, but also in the general field of education. Doubtless the minister's position calls for a wider learning than does any other in which men engage. This general culture should not be taken as sufficient, however, for the good minister of Christ. His knowledge of his own field should be broad and deep. He must know more about it than any lay member of his church. In a word, he should be a specialist. To do so, he must be more than merely a college and seminary graduate. He must be both a perennial and a persistent student, constantly uniting his knowledge with his experience and making them practical for the needs to which he ministers.

THE COMPREHENSIVE MINISTRY

II.

The ministry "for such a time as this" must be comprehensive not only in preparation but also in outlook. This outlook should include, first of all, the Church with all its immediate needs. Diligent, persistent study should be given to knowing the weaknesses and imperfections of the church, its problems and responsibilities, its organizations and their processes, its importance in and impact upon the world. Each minister should examine the church of which he is the under-shepherd to know the measure in which it conforms to the New Testament standard. Then carefully, prayerfully and courageously he should lead it to the realization of that standard. Baptists have gloried in the great basic doctrine of the recognition of the New Testament as the sole and sufficient rule of faith and practice. When the Christian ministry, especially the Baptist ministry, ceases to be concerned about leading the churches for which it is responsible to the attainment of the New Testament standard, it will have automatically and indelibly written Ichabod over its threshold, and the doom of that ministry will be the despair of the world.

The outlook of the comprehensive ministry not only includes the Church with its many needs, but it also embraces the world with all its problems and perplexities. The Church is not simply an organization affording a position or even a field for service, but it is a home-base and the whole world the field, the great mission field for which we are responsible. The greatest problem of the world is the problem of sin; the greatest need is a personal Saviour from sin.

"Come ye disconsolate, where'er ye languish;
Come to the mercy-seat, fervently kneel;
Here bring your wounded hearts, here tell your anguish.
Earth has no sorrow that Heaven can not heal.

"Joy of the desolate, light of the straying,
Hope of the penitent, fadeless and pure;
Here speaks the Comforter, tenderly saying,
Earth has no sorrow that Heaven can not cure.

THE CHRISTIAN REVIEW

"Here see the Bread of Life; see waters flowing
Forth from the throne of God, pure from above;
Come to the feast of love; come, ever knowing
Earth has no sorrow but Heaven can remove."

Recognizing the value of a personality made in the image of God to be greater than the value of a world, we should endeavor to bring each individual into personal union with Christ in Whom alone he can realize all the possibilities for which he was created.

But inseparably related to the world's need for a personal Saviour from sin is the world's need for universal deliverance from sin's enthraldom. Men are fettered to systems and conditions which are dragging their very souls into destruction. The ministry which is truly comprehensive in outlook places itself in the midst of such shackled humanity and, refusing to relent or compromise, wields its utmost strength to free the enslaved. The ears of the multitudes of forlorn, hungry, oppressed and degenerate men will be deaf to the gospel message so long as those who deliver the message play friends to the powers and systems responsible for their condition. Taking upon its lips the message of personal redemption from sin and in its heart a sympathetic understanding of the life-destroying problems and perplexities of human-kind, the ministry comprehensive in outreach should thrust itself out into the world in which men really live, should love them, should help them fight their battles against sin, and should seek to lift them into a new life.

To be specific, the problem of the thousands of unemployed, destitute men is a matter of concern for us. Sin is to blame and it is our task to fight sin wherever it dares to show its hideous presence. He would be a foolish physician who would attempt to treat a cancer by simply applying a healing ointment to the affected external tissue. A wise physician would attempt to get at the roots of the cancer. He would not stop until he had done all in his power to extract every semblance of the virus from the blood of the patient. Likewise, must we get back to the root causes for the world's

THE COMPREHENSIVE MINISTRY

problems and must exert our utmost to correct them at their sources.

It is not enough to feed the hungry; we must change the conditions which bring about the hunger. When heartless corporations and ungodly business men grind the lives out of helpless employees, it is our responsibility to see that justice prevails. If cold-blooded money-mongers and munitions makers are willing to pay the price of others' blood that their bank notes may be increased, if they are engaged in forcing the world to commit suicide that they may have their little mess of pottage, it will be to the perpetual shame of God's prophets to sit idly by without a word of challenge or of condemnation. If in a world reeking with corruption and crime the ministry shall be satisfied with cavilings and prattle, then it should be prepared to accept without complaint the anathema of the nations. It is God who has made us our brother's keepers, and it is to Him that we are responsible for our stewardship.

"Almighty God, how we forget
Thy vengeance on the guilty Cain!
We dream the dream of envy yet,
And brother is by brother slain.

"Shall memory hold to greed and crime
And all the wrongs that sin hath bred?
Nor light her torch with love sublime
By heaven through the ages shed?

"Oh Star that shone on Judæa's hill!
Lead, kindly Light; we'll follow thee;
Through hate's dark cloud breaks on us still
The dream of love that's yet to be."

III.

A third fact is that the ministry for today should be not only all-inclusive in preparation and in outlook, but it must also be comprehensive in method. Among ministers of the present age there is a woeful incompleteness and inadequacy concerning this tremendously important matter. We have hardly begun to make use of the great avenues for

THE CHRISTIAN REVIEW

service which are afforded us in Christ. Sadly must we admit that all too frequently we have adopted one or two methods, and sometimes methods which are ancient and shop-worn at that, and blindly we have stumbled over the many others which have been lying in our very pathway. In other words, we have been hobby riders.

I am pleading for nothing new, strange or fantastic. I am simply urging that we study anew the life and ministry of our Lord, that we may discover the methods He used by which to reach the hearts of men. Let it be said with emphasis,—every method which Jesus utilized we may legitimately and wisely, yea, we must, employ. If He first lived out that which He intended to teach, thus preparing the hearts of people to hear, we do well to tarry long with Him if need be to learn His method. If He made Himself so winsome and lovable that He was a welcome guest at even the nuptial occasion of the village swain of Cana, is it not time for us to learn the potential power of winsomeness and loveliness? If Jesus first ministered to the physical needs of the multitudes that He might more effectively minister to their spiritual needs, is it too much that the servants shall be as their Lord? If Jesus so lived and labored that the oppressed multitudes recognized Him as a friend, as One who loved, sympathized with and understood them, surely it is incumbent on us that we so live and labor that similar multitudes of today will recognize our likeness to our Master. If in Jesus all castes met on a common ground, then it behooves His ministers to know no low or high degree, no rich or poor, but to lift all alike to the higher common level of brotherhood in Christ.

If Jesus in His sinlessness counted Himself not too good to sit at meat with publicans and sinners that He might break to them the bread of life, surely we His ministers will count no man too wretchedly sinful or unworthy for us to place our hearts alongside his and love him into the Kingdom. If Jesus took His message out into the city streets and the country lanes where the people really were, is it not obligatory upon us to do likewise? Rather, has not the hour

THE COMPREHENSIVE MINISTRY

struck when we must follow His example or face consequences too grim and awful to contemplate? If the Son of God was never too busy or tired, even in the heat of the mid-day or the darkness of the midnight, to speak to individuals about things of eternal importance, and to preach to them the message of life, then surely we have never really begun to give the proper place and importance to the function of personal evangelization.

IV.

If the Christian ministry would be truly adequate "for such a time as this," it must be not only comprehensive in preparation, in outlook and in method, but it must also be comprehensive in resources. In other words, it must lay hold upon its unlimited and in this age almost untapped sources of power. I shall name only the two major resources available.

The first, and one which certainly we are hardly beginning to touch, is the resources which would accrue from the living of victorious lives of sacrificial service on the part of the ministry. By victorious lives I mean lives unspotted and undefeated by sin and the things of the world; lives lived in the world, yet lives which have become by no means a part of the world. By lives of sacrificial service I mean lives which have been placed without any reservation upon the altar for Christ's sake and the Gospel's; lives which have been given in His name and for the sake of others without any counting of the cost; lives of humble, courageous, persistent obedience to the Master's command.

Never will the ministry of this or any other day become imperative until those who preach the Word first live that which they preach. Only when Christians begin to live as the Master taught them to live will the world to any appreciable degree begin to give heed to the Church and its message. In this matter of right living it is imperative that the ministry lead the way.

The only legitimate and real authority which the true Christian ministry possesses rests in and is measured by its

THE CHRISTIAN REVIEW

sacrificial service. That ministry which is not given in loving sacrifice is forfeiting its right to both influence and authority. On the other hand, that ministry which is giving itself in real sacrificial service is wielding and shall continue to wield influence and authority which are almost immeasurable.

To the thoughtful person the requirements essential for an effective ministry no doubt seem difficult of attainment. This is granted. In fact, these requirements are impossible of fulfilment without Divine aid. We may rejoice and take courage, however, that the resources of God the Father, Son and Holy Spirit are unlimited and eternal. And these resources may be ours, yea, God invites us to have them. if we shall but lay hold upon them in the proper way. By obedience, by prayer, by faith, by consecration, by opening our hearts to Him, by surrendering every faculty we possess unto Him we shall be clothed with power limited only by the limits of His purposes for our lives.

That which Spurgeon aptly said to the Church the true and faithful Christian ministry would do well to take to heart:

“O Church of God! believe thyself invincible, and thou art invincible; but stay to tremble and fear, and thou art undone, Lift up thy head and say, ‘I am God’s daughter; I am Christ’s bride.’ Do not stop to prove it, but affirm it; march through the land, and kings and princes shall bow down before thee, because thou hast taken thine ancient prowess and assumed thine ancient glory.”

When the infinite resources of the Triune God, Whom we serve and Whose we are, have been joined with the consecrated resources of victorious lives of sacrificial service, then and then only shall we begin to bring to pass the kingdom of God on earth in a manner worthy of His Name.

“O Father, Grant thy love divine
To make these mystic temples thine!”

A New Reformation

BY THE EDITOR

THERE have been three great protests against churchly formalism and lethargy in the history of the Christian centuries. First came the Crusades, then the Protestant Reformation, then the Salvation Army.

In connection with each of these a stalwart and magnetic personality appeared. The father of the Crusading movement was Peter the Hermit, a pious monk of Picardy. The controlling and directing agency in the Protestant Reformation was also a monk in early days. The founder of the Salvation Army was a humble Methodist preacher and city missionary, armed with two weapons of most effective force—great executive ability and a passionate love for the souls of men.

With the history of the Army and its world-wide extension we are all familiar. I have had an opportunity to answer in a practical way the question: "What is the Army doing today to help the lower classes in the world's metropolis?"

On one of my earlier visits to London, some forty years ago, General Booth's book, *In Darkest England*, had just appeared. The newspapers, the clubs, the churches, and everybody in general were discussing it. Its scheme for the redemption of the "submerged tenth" was the topic of the hour in all circles. I read the book by day, and visited the slum posts and shelters at night, so gaining an intimate acquaintance with the work. An atmosphere of hope prevailed. It is easy to succeed when every one is looking at you with interest, and crowds are cheering you on. I was very curious to know, after so many years of further trial and testing, how the Army was going forward. Let me say at the outset that my experience was such that I came away with my feelings of admiration for the Army and my faith in its future distinctly deepened.

I spent two days and two evenings and nights in visiting

THE CHRISTIAN REVIEW

the various institutions under control of the Army. Courteous officers accompanied me, explaining the workings of this marvelous organization in all its departments.

The most noteworthy establishments are the shelters and food depots. Many of these I saw. They are scattered all over London. Some are exclusively for men, others exclusively for women. The shelter on Whitechapel Road is one of the largest. What is true of this is in the main true of all the others. It is open day and night. It is never closed. On the ground floor is a refreshment bar, and a very large sitting and dining room, fitted with long tables and benches. As the men come in they say what they want at the bar and pass on into the room, putting their food on the table and sitting down to enjoy it. The food is not slops. The bread is well baked and made of the best flour. The meat is delicious. The soup is palatable and strengthening. A half penny or one cent buys a large basin of soup or plate of stew with potatoes. A piece of meat costs the same—a slice of pie the same. After their evening meal the men stretch out on benches or on the floor and wait for the doors to be opened to the sleeping apartments above. I was in this shelter two or three times in the evenings, and every time the large room was filled with men. Some had picked up torn pieces of the daily papers in the streets and were spelling them out to themselves, or reading in a low voice to two or three gathered around them. Some men were smoking. Some were sitting on the floor darning their socks or coats. All was quiet and orderly.

Upstairs are the beds or bunks. For twopence, or four cents, each man secures a ticket for a bed. At nine the doors are opened, and the men swarm upstairs. Every bunk is numbered and each ticket, so with the aid of the attendants, the men soon find their places. Each bed is a wooden box, not unlike a coffin, eight feet long and two feet wide. Each bed has a comfortable mattress. There is no covering save a thin rubber quilt. The room is always kept at an equable temperature, so there is no need for more bedclothes.

In some cases the bunks are arranged one above another,

A NEW REFORMATION

like berths in a ship. There are double deckers and triple deckers frequently, as the ceilings are very high. But the City Council enforces its rules for the preservation of health, and so the number of bunks is strictly limited. There must be at least 300 feet of air space to each man. Formerly 1,000 men were accommodated in the shelter. Now only 500 can be cared for, owing to the enforcement of this rule. We afterwards visited the awful tenement district of Whitechapel, where the "Jack the Ripper" murders were committed many years ago. Here seemingly the City Council has no rules. It certainly does not enforce them. Men and women are herded together like swine. The atmosphere is unbearably foul, and filth rules. When will councils and bodies of aldermen in England and in America have the courage to enforce the laws in the case of the evil and vicious as they do in the case of respectable people?

The Whitechapel Salvation Army Shelter is full every night in the year, and all through the winter months is obliged to turn away scores and even hundreds of men, through lack of accommodation.

Now, as to cleanliness. Every shelter has a large bathing establishment attached, fitted with showers and tubs. The price of a bed includes a fine bath, and the men avail themselves of the privilege very generally. More than this: The Army soldiers who are stationed at the door are men who have themselves been rescued from the slums. They inspect every man who is a stranger to them and who applies for lodging. An officer told me that their own long experience enabled them to tell in a moment from the look of a man, or very soon after watching his movements, whether he is afflicted with vermin. Such men are dealt with rigorously. They are taken at once to a bathroom and scoured thoroughly from head to foot, before they are allowed to go upstairs. Further than this their clothes are taken from them and are hung in a room especially built for the purpose, near the furnace room, and heated to a temperature such that all vermin are destroyed. In the morning their clothes are returned. If, however, their clothes are too filthy

THE CHRISTIAN REVIEW

they are burned, and a clean suit is furnished them free, from the abundant stores of cast-off garments which they solicit from the well-to-do classes, and which they keep always on hand.

Further—each inch of floor-room in that great establishment and every single bunk is thoroughly scrubbed and scoured every day. This service is performed by starving men out of work, in exchange for a fine bed, supper and breakfast. Absolute cleanliness is the rule everywhere. "Cleanliness is next to Godliness" is the Salvationist's working principle.

The kitchen and pantries are scrupulous. The tins shine; the little tables are white; all the appointments are severely plain and neat in every particular.

The women's shelters are arranged in the same way as those of the men, except that all attendants and officers in charge are women. The women are more inclined to be noisy. And they look even harder and more repulsive than the men. There are also many children in the women's shelters, and they add to the din by their crying. Yet in one women's shelter one night a beautiful little flaxen-haired baby of two or three came running toward me, her eyes sparkling, her face full of sunshine, saying in her sweet baby voice as she offered her hand: "Sate hands—sate hands."

But food and lodging are only the beginning of the Army's work. On every evening except one in the week, in every shelter in London, a religious service is held from eight to nine o'clock. It is held either in the big dining or lounging room, or in some smaller room adjacent. Every one is cordially invited to sit down in the front seats and enjoy the meeting, but there is no compulsion. Gospel hymns are sung, a brief address is made by the leader, and there are many testimonies from the lips of men and women who have been brought to believe in Jesus.

There are men with peaceful happy faces who frequent these shelters and know no other home, who love to bear their testimony in these services. These are brands plucked from the burning. Their lives were broken and crushed by

A NEW REFORMATION

sin. They earn a few pennies each day by doing odd jobs. They have no property, save perhaps a few odds and ends, which are entrusted to the care of the Salvation Army officers. But they are leading honest and pure lives, and they are ever on the lookout to help men who are just as they were. Thousands of men, thus rescued, and regenerated by the blood of Jesus, are living sober upright lives in London today. The Army ranks are largely recruited from such sources. The captain who took me through Seven Dials District—once a thief, sandbagger and vagabond; now seven years in the Army, showed me the trick by which the Hooligans gag their victims.

In the Blackfriars Shelter one night, between twelve and one o'clock I went through the room where the men paid twopence a night for bed and bath; through an immense room—it had been an armory I think—where the twopenny beds were; and through the one penny shelter. The man in charge said: "There are 700 men here tonight." It was even larger than the Whitechapel lodging house. Then he went out to the kitchens. The man in charge there explained to us the manner of cooking and providing food. He was shabbily dressed and was perhaps sixty years of age, but there was something courtly and gentle about him. He had none of the cockney accent, and his voice was rich. Two or three days later a staff captain told me all about him. He was educated at Cambridge University. His parents were well to do. He went into business in London and made money rapidly. He had a beautiful home, a wife and two children. But his children were taken by sickness. His wife died soon after. He sought refuge in drink. He became an outcast and sank to the lowest level of life. A helpless, hopeless sot he drifted one night into a Salvation Army shelter, and then through some means he was led to Christ. His life changed from that moment. He has been for years now a changed man. Though he is only a cook in a Salvation Army shelter, he is leading a clean life, and he is using all the strength and vim he has left to help reclaim other men. Such instances are numberless.

THE CHRISTIAN REVIEW

The Salvation Army in London is a many-sided detective system—if that phrase may be used. It is not for the purpose of espionage, but for the purpose of helpfulness. The constant invitation is, "If you are out of work and want work, tell us." Officers systematically interview every man who frequents their shelters at regular intervals. They have days when they spend hours with these men, finding out their history and their needs. Captain Fletcher, who was my guide on two or three occasions, said to us one day, "We were busy yesterday from nine to one, and from two to six, talking with men out of work. We examined 500 in that time. Two hundred had been out on the streets the night before. Forty had been out for two nights; some for five and one for even eleven nights.

He said further: "We undertook to get work for forty who were in great distress. I've been at it all day. I've just got through now, and I have found employment for every one of them." I looked into the face of the man who said it. He was no fanatic. He was just an honest, earnest, big-souled Salvationist, with a genial face, and a heart of pure gold. And I said silently—not to him—"You're one of the Lord's anointed!" For the Master "went about doing good."

As we walked on the captain told me how a shorthand writer stayed with them during their interviewing work and took down all the particulars regarding the different men. "This not only enables us to keep track of the men, but it prevents deception. We always remember a man if he comes a second time, and if he tries to tell us a different story the second time, we know it in a moment." The shorthand reporter, I learned, had been the rector of an Episcopal church. His parents had spent 4,000 pounds on his education at home and abroad. But he had embezzled a large amount of money and had been imprisoned for years. On his release members of the "Prison Gate Brigade" of the Salvation Army had met him and taken him to their Home for Discharged Prisoners, and then he had repented and resolved to give his life to the Salvation Army.

A NEW REFORMATION

I asked the captain what were the chief causes of ruin. He said immediately and emphatically: "They are two, drink and gambling." He said also: "There are many, however, who have fallen on account of wrongs which they have suffered. These are chiefly of three classes. They have been wronged by their employers, their wives or themselves."

In Salvation Army meetings people are converted, but they have no means of livelihood. In the Home for Fallen Women there are conversions, but the same problem occurs. Now General Booth's complicated "Social Scheme" was and still is, in the briefest definition, "a vast plan of rehabilitation for saved men and women."

Reviews of Recent Books

THE TWO SOURCES OF MORALITY AND RELIGION. By Henri Bergson.
Translated by R. Ashley Andra and Clondesley Brereton. Henry Holt & Co., New York. \$3.00.

Many years ago an important book by M. Henri Bergson, entitled *Creative Evolution*, produced a large amount of discussion in the world of thought. It was an original and virile presentation. The same author now gives to the world a book which promises to excite an almost equal amount of interest. In it Professor Bergson analyzes the two elements of instinct and intelligence, which in his view are the sources of all morality and religion.

The former treatise was both philosophical and biological. The present volume carries forward the principles of *Creative Evolution*, but emphasizes these principles chiefly as they function within the realms of morality and religion. He does not exclude the biological aspect, however, for he even closes one of his chapters with the words: "All morality, be it pressure or aspiration, is in essence biological."

The author considers first the great question of Moral Obligation, which he regards as "an irreducible and ever-present element in our nature." He does not, however, accept the theory, which flowered in Kant's *Critique of the Moral Reason*, that obligation is a unique fact, a categorical imperative, hovering above man "like a mysterious apparition." It is rather, to quote the author, "the concentrated extract, the quintessence of innumerable specific habits of obedience to the countless particular requirements of social life." Thus the social claim is the real root of moral obligation. An absolutely categorical imperative would be purely instinctive, whereas moral obligation, as we understand it, implies much more than mere response to a vital and instinctive urge; it involves also a pressure fully realized and justified by all sorts of rational processes. Obligation demands intelligence, choice, and therefore liberty. Instinct and intelligence form the deeper source of what we call morality. So, as man is part and parcel of society, there persist, in all moral relations, both the intelligent activity choosing constantly between personal and social interests; and on a lower level, the instinctive or natural activity, in which the personal and social are well-nigh indistinguishable.

Now the moral structure, original and fundamental in man, and yielding to instinctive urges, introduces a simple or closed society; whereas with the extension of social solidarity, the intelligence largely supplements instinct, obligation becomes more complex and more rational, and the open or free society is created. The morality of the Gospel is essentially that of the open soul and of a free and open society. Here a morality enclosed and materialistic is raised to a spirituality that is broadened, free and open. In a closed society we find the two elements acting as "social pressure" and as the "impulse of love" as the two complementary manifestations of life.

In the two main sections of the book, on Static Religion and Dynamic Religion, the author carries forward the argument already outlined within the realm of religion, describing its two forms as those of the closed and the open society, respectively. Static religion, born of the myth-making faculty, and characterized by response to the instinctive life-urges, is really just superstition; yet it prepares the way for the irruption of higher life-elements in a more open and advanced society. The myth-making function simply continues the patterns of religion. There is complete attachment to life, a greedy "drinking of the cup of life." In dynamic religion the era of intelligence has dawned. Man peers inquiringly into the bottom of the cup. With intelligence come anxieties, doubts and resistances, but also creative progress and effort at complete oneness with the creative impetus. This outreach toward the divine life is the essence of dynamic religion, and it attains its highest development in that "complete mysticism" which is perfect love. Such completion, the very highest type of religion, is found in the personalities of the great Christian mystics, St. Paul, St. Francis, Joan of Arc and their compeers. They were swept into a vast current of life, and from their increased vitality there radiated an extraordinary energy, daring, the power of conception and realization.

The author's final chapter on "Mechanics and Mysticism" is a magnificent emphasis of the power of mysticism, which is the crown and glory of the highest religious faith.

M. Bergson exhibits in this volume a vast range of knowledge, an irenic temper,

RECENT BOOKS

and a spirit of philosophic acumen and truth-seeking candor that is wholly without prejudice. His discussion is exceedingly stimulating and provocative of serious thought.

A. DEB.

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. By A. T. Robertson. Fleming H. Revell Co., New York, 1935. 253 pages. \$2.00.

Those who have read the author's treatises on John the Baptist, Paul, Peter and Luke, will be more than glad to learn that before his home-going Dr. Robertson completed a volume on the Apostle John.

This is an unusual book. It combines broad and ripe scholarship with the best there is in redeemed personality. The intellect, the emotions, the spirit and the aim of the author are all brought into perfect accord with the spirit and message of Jesus Christ. Jesus used the Apostle John in a mighty way in giving us the truth. He has likewise used Dr. Robertson to give to us that truth in a fresh and vital way.

The author deems that it is a daring thing to write a book on John, for the simple reason that "One is challenged at every turn by this scholar or that." Yet he makes his way through the mass of challenges, contradictions, the conflicting theories of scholars, and the historical, linguistic and exegetical problems of the Johannine writings to conclusions that are satisfying to a marked degree. "One may believe what he will about 'John the Presbyter,' but with the knowledge at present before us, he passes off the stage. There remains only John the son of Zebedee, disciple, apostle, leader, author of the Gospel, the Epistles and Revelation." That conclusion is as daring as the attempt to write a book on the Apostle John.

This work is divided into fifteen chapters, eleven of which are devoted to the almost endless questions that arise concerning the personality of John, his relation to Jesus and to other disciples of Jesus; and the contradictions about him and his writings. Two chapters are devoted to the Epistles, and one each to the Fourth Gospel and Revelation. One finds in this one volume the cream of all that the scholars have produced relative to the Apostle and his writings.

The language, like the writings of John, is simple, profound, warming, uplifting. One thanks God for this interpretation of the apostle, and for this unique interpreter, Dr. Robertson.

W. W. A.

QUIET TALKS WITH EAGER YOUTH. By S. D. Gordon. Fleming H. Revell Co., New York, 1935. 160 pages. \$1.25.

This is another of the famous "Quiet Talks" series, from the pen of the world-famous interpreter of the deep and eternal truths of the soul, of life and of God. It is not necessary to say that this volume is the author's best. One's opinion regarding any one of the series depends on one's background, personal struggles and immediate needs, fully as much as on the book itself. One thing is sure—youth will almost unanimously put this volume at the head of the list.

The author has talked with youth in many lands, around the fireside, in the university lecture hall, by the roadside, anywhere, everywhere, in all sorts of atmospheres. He has joined youth in facing their pressing problems of today. Some of the talks in this volume have already spoken to youth in more than a hundred religious papers, in thirty-one languages, and on four continents. Now all of us who are young enough to be perplexed, to think, to argue, to desire, and to follow through to the end, may read this book and talk with the author and with innumerable other young spirits for whom it speaks.

There is no connection between the talks, except that they are for youth, and speak the heart-language of youth the world over. The talks are grouped under four divisions: "Youth, Ever Eager on the Road"; "Green Traffic Lights"; "Highway Sign Boards"; "Shady Tree Bits." On every page one is aware that he is looking at life and truth through the eyes of one who is Christian through and through.

The author will allow any wide-awake youth to disagree with him on some points of discussion.

W. W. A.

AN AMERICAN COMMENTARY ON THE OLD TESTAMENT: MINOR PROPHETS.
Volume II. American Baptist Publication Society, Philadelphia, 1935.
\$2.00.

This volume treats six of the Minor Prophets. Nahum is discussed by the late W. J. McGlothlin of Furman University; Habakkuk and Zephaniah by the late John

THE CHRISTIAN REVIEW

B. G. Pidge of Philadelphia; Haggai and Malachi by I. G. Matthews of Crozer Theological Seminary; and Zechariah by Mitchell Bronk of the Publication Society's editorial staff.

The method of treatment is uniform throughout. A concise summary presentation of essential matters of introduction is followed by verse commentary on the text. These comments are technical enough for the scholar, and clear enough for the ordinary reader. At every turn one is aware that he is following the thought of a scholar who understands the Hebrew and who has the fine gift of being able to disclose the message in language that is simple, terse and illuminating.

Here is a valuable commentary for pastors, professors, teachers in our Bible Schools, students, and all others, of the eternal message of these great prophets. W. W. A.

SOME STUDIES IN THE OLD TESTAMENT. By H. F. B. MacKay. Macmillan Company, New York, 1935. 205 pages. \$2.00.

Canon MacKay is well known far beyond his native land of England as a great preacher, expositor and author. He is remembered as the author of "Pilgrim's Progress in the World Today," "Followers in the Way," and so forth.

The present volume consists of twenty-four sermons preached during the War. The author confesses that the reader will find some traces of the war background. This fact really adds interest to the book.

The sermons are intimate, practical studies of outstanding personalities and events of the Old Testament story, beginning at Genesis, and running through the period of the captivity. Technical questions of history, origins and text are almost entirely ignored. Attention is fixed on the material as recorded in the Old Testament writings. These materials are interpreted in a brilliant way. The language is beautiful, gripping, alluring, persuasive.

The chief merit of the book lies in its clear and full presentation of the essential and permanent lessons to be found in these well-known Old Testament stories. The author nowhere takes things for granted or merely hints at vital principles. He tells us plainly what we need to know.

The opening paragraph gives us the key to the author's guiding conviction: "We should all be wiser people if we occasionally went back to school and learned all over again the lessons we learned as children. Those lessons taught us the most necessary truths put in the simplest fashion, and we are never too old or too wise to need the recollection of them."

We need more of this type of study of Scripture instead of the merely critical.

W. W. A.

CHRIST'S ALTERNATIVE TO COMMUNISM. By E. Stanley Jones. The Abingdon Press, New York. 1935. 303 pages. \$2.00.

The author of "*Christ at the Round Table*," and other great books, and the world-famed missionary interpreter of Christianity, needs no introduction to American readers. The message of this book is as gripping as the title.

Mr. Jones is at home in Christianity. He went to Russia and studied communism at close range. Then he set himself to the task of discovering if Christianity has an alternative to communism. This book contains his conclusions.

The twofold fact of communism's atheism and unequalled rapid advancement in all essentials of life, forces Christianity to counter with an alternative that will win the allegiance of the nations, or else with the nations succumb to communism. At least, this is the author's firm conviction. Christianity is the only alternative to communism. Fascism is not in the running, nor is any other political, social, economic or cultural movement. The world mind is being made up. Great issues have been forced to the front. The old order is gone. A new order will prevail. It is only a question of what that new order will be, and how established. The new order will be based on coöperation rather than competition. In this respect communism qualifies as being the new order. In spirit and method, communism comes short, for the masses are sick of class war, compulsion, hatred and ruthlessness. The next decade, or generation at the longest, will see the world choose atheistic, materialistic communism or Christianity.

The author believes firmly that Christianity does have an alternative to offer. It will gather up all the good there is in communism and in other movements and thought-systems, and will add to these that which completes. To do this, Christianity must do more than convert people and impart hope for heaven in the future. Christianity must initiate the Kingdom of God on earth. In this kingdom God will really

RECENT BOOKS

reign in the human heart, in political and economic affairs, in all that controls the destinies of man.

The book has a twofold strength. It presents the scriptural foundations for the conception of the Kingdom of God on earth. The author really succeeds in doing this, although he more than once wrests scriptures out of their setting. Eliminating this, he still makes good this point. Secondly, the book outlines the steps that should be followed immediately if we are to seize our world opportunity. These steps are too much for most of us, and too little for many others. Most of us keep saying "Something must be done!" Dr. Jones says "Here is what to do." We must either accept his program and act upon it, or else present a better one. Criticizing this one is not enough.

W. W. A.

ROAD TO WAR: AMERICA 1914-1917. By Walter Millis. Houghton-Mifflin Co., N. Y. 1935. 466 pages. \$3.00.

Here is a book that gives one a nightmare. It is an interpretation of the way in which America was drawn into the World War. The author is a realist, and he uncovers the real forces and influences that led us inevitably, it seems, though equally foolishly, into the maelstrom of hate and destruction.

Wilson was an idealist. He had come into power as a great reformer. He was for principle and high ethics in all things; and against all predatory interests. He was creator of a new freedom and a new diplomacy, based on sound ethics. Wilson himself, and most of our diplomats, were under a tragic illusion regarding foreign countries and the real forces that were operating and guiding in world history.

The summer of 1914 was peaceable, unexciting. Suddenly the long predicted but inevitable storm burst upon Europe. America should have been neutral in fact as well as in statement. Only in this way could we have kept out of the war. Idealism would have dictated this policy. Bryan, Jane Addams, Senator Lafollette, Henry Ford, and countless others exhausted every resource to get America to be neutral in fact. But, alas, the weaknesses of humanity were to force us into another course. Our ambassadors and other Americans in allied countries dedicated us to a neutrality that required allied victory. Such is the contradiction, according to Mr. Millis.

The lucrative world markets were too much for our munitions makers and industrialists. Mr. Schwab, of the Bethlehem (!) Steel Works, went to London to secure orders. He was not alone. Practically all of our European news came through allied offices and was colored accordingly. Besides, the militarists in allied countries and America turned loose a flood of propaganda that never slackened until we were in the War. Men like General Wood and Teddy Roosevelt in our own country fanned the flame.

England blockaded Germany, declared all English waters a war zone, forced all neutrals to trade as her interests demanded; and by shrewd manipulation of absolute and conditioned contraband, ruined American trade, except with the Allies. We protested everything, pleading for the observance of international law. But all the while we submitted to British and allied high-handedness in interfering with neutral rights.

Meanwhile, Germany countered the British blockade with the submarine campaign. One was as contrary to international law and neutral rights as the other. We protested but submitted to one, and protested and finally fought Germany because of the other. This great contradiction is exposed in this book, so as to make one blush.

This book gives the lie to nearly everything I believed and acted upon during that horrible four-year period. But we are the better for reading it, for it may make some contribution to our equipment for better behavior in the future.

Mr. Wilson and many of his co-laborers were by 1920 the most disillusioned group of leaders imaginable. New freedom, new diplomacy, and other new deals, are fine expressions and noble ideas. There is always one difficulty in the way—human beings.

Read this book! Blush! Get mad! Be just as proud of being an American and a human being as the facts justify! Then answer the question, what is needed in order to guarantee more sanity when the next world crisis occurs?

W. W. A.

BETWEEN TWO CENTURIES. By Dana M. Albaugh. Judson Press. \$1.00.

The author is a native of Ohio and a graduate of Denison University. He taught for three years in the Negro college, Benedict, under the Baptist Home Mission Society. From 1923-27, he was under the Baptist Foreign Board at Belgian Congo. Since then he has been in the Baptist State work in Michigan, and now serves the Foreign Board as Associate Secretary.

In the closing months of 1935 and 1936, the Northern Baptists are celebrating their

THE CHRISTIAN REVIEW

adventures of faith in the Far East. This book is a history of these one hundred years, of the work and the fruits of the saints, who attempted great things for God.

This is a timely review of our rich heritage. This book is more than a history, it is pulsating with the life of the stalwart men and women, who regarded God as a gentleman who would at the very least keep His Word inviolate. Their struggles did not quench their faith and God Himself did not fail them.

This panoramic view would furnish inspiring material for many a Sunday evening service. We see again that "our Lord is indeed a Rock in a weary land" and that "Our God will fight for us." All this chaos and inexplicable turmoil in the world today is "the darkness upon the face of the deep," because "the prophets prophesy falsely and my people love to have it so." This book quickens our faith in Him. Have our forefathers blazed the trail for us in vain?

The salient facts in the book, of each country in the Orient where we maintain ten fields of missionary activity, are up to date and invaluable data for the servant of God.

The questions at the close of each chapter form the foundation for a Mission study class. M. E.

THE PASTOR AT WORK IN CHRISTIAN EDUCATION. By Henry G. Weston Smith. Philadelphia: The Judson Press. \$1.00.

Here is a book of unusual suggestiveness for the modern pastor. The author is himself an exemplar in the entire field across which he pilots his readers. He believes primarily that "the strategic person in Christian education is the pastor," so to him he speaks out of his own rich and varied experience. Both the theoretical and the practical elements of the question receive due consideration, while methods and purposes are carefully analyzed. The whole trend and outlook of the book are toward a wiser directional leadership and a greater efficiency, in the pastor's coöperative relationship with the educational agencies of his church. Mr. Smith holds constantly in mind, and sets in admirable fashion before his readers, the changing conditions of the times, the urgent demand for closer coördination of departments and activities, and the need for more perfect organization of plans and methods. All of this only brings into sharper relief the need for the judicious functioning of the pastor at the very heart of the organization, as the recognized and capable master spirit in all matters of adjustment, adaptation and development. He must understand and he must guide the educational program, in order that the Church School may become a living organism, working harmoniously in all its parts toward high educational and religious ends. This book not only deserves the thoughtful attention of every wide-awake pastor; it should be read also, and pondered, by the soporific minister, the easy-going cleric, in order that its breezy and awakening challenge may shame his indifference and vitalize his languors, and stimulate him to aggressive leadership in the culture of Christian youth.

A. DEB.

THE FACT OF THE CHRISTIAN CHURCH. By P. Carnegie Simpson, D.D. New York: Fleming H. Revell Company. \$1.75.

The history of the Christian Church, in common with other history, should be read, not simply as a chronicle, but also with an understanding appreciation of the recurrent factors and forces which determine its development. This history did not take its rise in connection with theological theories or social systems, but in the personal impact and influence of Jesus Christ upon the life and thought of His time and of succeeding generations. The Church originated in a Person, and this initial personal agency has been permanently productive throughout its entire history. The principles of unity and continuity, clearly manifest in its development, lead us directly to Him who thus becomes, in the full meaning of the term, the "Jesus of history." He is the Jesus of all the Christian centuries; His Personality has never ceased to live and operate in the lives of countless multitudes of Christians, and has so impressed itself on the pages of Christian history as to determine its whole motive and meaning, "The soul of our religion is the fact of Christ."

These initial positions of the author he proceeds to justify. He indicates, in a swift bird's-eye view, the story of the first sixteen centuries of the Church, characterized by five important phases or divisions, the martyr period, the doctrinal, the imperial, the monastic, and the reformatory, and shows how in each phase the "one Face" that is seen is that of Christ; the one dominant Figure that commands, directs and inspires is that of the Son of God and Saviour of men. Thus is seen the divine unity and continuity, visible nowhere else in the entire course of human history.

RECENT BOOKS

In these statements we find the key to Dr. Simpson's discussion throughout this volume. Function and structure, however important, are secondary in church history, while the fact of a living and energizing Personality, producing unity and spiritual continuity, is primary and regulative.

Proceeding thence to the analysis of structure and life, the emphasis is laid, definitely and powerfully, upon the Gospel, the faith of the Evangel, as basic in the development of the Church. Not authority, papal or episcopal, nor doctrine, nor order, but the Gospel of our Lord, in its personal purity and energizing force, is fundamental. Christianity is evangelical or it is worthless. Throughout Christian history, in all experiences and in all walks of life, the evangelical element is persistent, productive and final.

In his chapters on Doctrine the author sets this discipline in its proper place. It is not a guardian at the door of salvation, but the church's intellectual effort to deal adequately with the problem and mystery of Jesus, and to express the results of this effort in the form of standards of Christian truth. The authority for such truth, in the history of the evangelical Church, is "the Holy Spirit speaking in the Scriptures to the soul and to the Church." The illuminating exposition of this subject is naturally followed by a consideration of Ecclesiastical Order, which should be regulative but never determinative or fixed, and should be governed always by the authority of Jesus Christ and by the leadership of the Spirit, interpreting that authority.

In the final chapter, on the Evangel and Civilization, the author studies the influence of the Church, throughout its history, as a dynamic saving force in the world. Taking three critical epochs as illustrations, he traces the startling and regenerative effects that followed from the impact of the Christian Church upon human welfare and upon civilization in general. Coming, in conclusion, to our own day, he freely acknowledges the importance of social and ethical movements toward the betterment of conditions but regards all of them as insufficient. He recognizes the confusions that exist, and the creeds put forth as cures, but he maintains with convincing fervor that reforms and creeds are barren unless they guide humanity to Him whose is the only saving word, and who is Himself the Redeemer of man's soul, and the resource and rescue of civilization itself. It is in personal Christianity that the evangelical Church will renew its strength, and thus the banners of God again will onward go.

To a remarkable degree Dr. Simpson combines the high values of vital scholarship, historical sense, a fine spiritual passion and a clear-voiced expression of essential evangelical principles. His book glows with radiant life. A. DEB.

GOD AND THE SOCIAL PROCESS: A STUDY IN HEBREW HISTORY. By Louis Wallis. Chicago: The University of Chicago Press. \$2.00.

As in his earlier volume on the *Sociological Approach to the Bible*, the author seeks to analyze the sources of Hebrew history, and to set forth the relation of the Bible, and of the energizing ideals of the Old Testament, to social and economic development. The nexus between the evolution of the monotheistic religious attitude and the advance in economic conditions and in conceptions of social justice, is clearly indicated. The history of any nation is a double process, consisting of transactions or events, and the ideas which are correlated therewith. The older ecclesiastical interpretation of Hebrew history considered chiefly the ideas; whereas the newer scientific treatment seeks to relate the events to these ideas in terms of cause and effect. The latter method inevitably involves the economic approach. So the attempt is here made to apply in concrete fashion the methods of sociological science, and to show how the scriptural sources relate themselves to the cultural basis of modern society. The author recognizes the superior value of a theistic faith, affirming that the entire history of humanity, and indeed of the universe itself, is a "tragic drama" which loses all point and purpose if, in the background, there be no central will, imparting ultimate intelligibility to the vast process.

Dr. Wallis' new formula of Hebrew history reverses the orthodox phrase, substituting "The Prophets and the Law" for "The Law and the Prophets," and regards the prophets as the great constructive leaders in a vast evolutionary movement that began in the midst of heathenism, progressed upward into ethical monism and issued finally in the writing of the law.

The entire discussion may be said to center in the development of the ideals of social justice from the original primitive idea or *mishpat*, which was the conception of Yah-weh, as "a tribal deity of the wilderness." The struggle for justice and the struggle against heathen gods really constituted a single movement. The intense economic struggle and the constant effort after social justice, beginning on the level of the

THE CHRISTIAN REVIEW

primitive *mishpat* is closely connected at all points in its advance, with the slow emergence of that system of Hebrew monotheism which the author regards as a "by-product of the evolutionary process."

In the presentation of the various phases of this connection between the evolving idea of God and the progress toward ideal social justice, the author considers the phenomena of the early Canaanite situation, the Hebrew tribal development, and the later stages of Hebrew history, laying especial emphasis upon the long struggle over the problem of *mishpat* or social justice. Its conflict with Baalism became more and more a definite moral conflict, gradually converting the primitive attitude from a static to a dynamic force, and at last compelling spiritual power and activity. The *mishpat* struggle in Ephraim and in Judah is vividly delineated. Its relation to the priesthood and especially to the "Holiness Code," which was conceived in a spirit of humanitarian idealism, is also presented. The author concludes that the entire scheme of ethical monotheism, as set forth in the Bible, is a development of ideas which relate fundamentally to social justice and personal morality. That "the Lord our God is one Lord" is intimately bound up with the continuing command to love the Lord our God with all our heart and soul and might. Throughout the whole course of Hebrew history the growth and clarification of the God-idea advances along with the struggle for completer and more perfect social readjustment.

The author is a Jew of the liberal school, and his conclusions, together with certain of his premises, are somewhat startlingly radical. Yet, as an independent thinker, he frequently denounces the position of the so-called higher critics. His views are expressed with remarkable clearness and power. Undoubtedly one result of his work will be to stimulate more extended and careful research into economic and sociological factors, in connection with the pursuit and presentation of historical events. A. DEB.

THE WAY OF THE ORIENT. By Edward E. Richardson, Ph.D. Philadelphia: The Judson Press. \$1.00.

The foreword to this little volume, highly commending it, is written by Dr. Curtis Lee Laws; and the "Travelog" or brief story of the world-tour taken by the author and his wife, is the product of Mrs. Richardson's pen. The main portion of the work is devoted to a clear and very informing account of religion, and religious conditions in the Orient, especially in India and Burma, based upon close observation, and presented with admirably fair and sound judgment and critical insight.

The book constitutes a fresh and enlightening first-hand account of the present situation, and the trends and tendencies in mission lands. Dr. Richardson is a scholar, a thinker, and a man who travels with his eyes wide open; so his book will be a valuable addition to the literature of modern missions. A. DEB.

ANTICHRIST. By Joseph Roth. Translated by Moray Firth. New York: The Viking Press. \$2.25.

The author believes profoundly that the spirit of Antichrist is abroad in the world today, and that his power and his insidious temptations are greater than ever before. The various forms that he takes, the methods that he uses, and the manner in which he prevails amongst men by employing crafty devices, and making wrong appear to be right, and right wrong, are delineated in an imaginative style of writing which compels the reader's attention, if not his full acquiescence.

According to the author's view the right hand and the magic wand of Antichrist are to be found in the machinations of the Anti-Semite. The weapons of irony and allegory are employed by Mr. Roth to bring into horrid outline the figure of Antichrist, as he denies the principles of his own faith in his persecution of the Jews. Germany is, of course, the chief object of the author's attack in this connection. A. DEB.

CHRIST THE VICTORIOUS. By Geoffrey Allen. New York: The Macmillan Company. \$1.90.

When we come upon any book that has been written by a member of the New Oxford Group Movement, we are sure to find at least three elements of strength in its pages; a deep spiritual fervor, an arousing religious reality, and a passionate loyalty to Jesus Christ as Saviour and Lord. All of these elements are outstanding in this volume by Mr. Allen, who is Fellow and Chaplain of Lincoln College, Oxford, whose attitude is that of a scholar and saint, and whose previous books have commanded an immense and admiring audience of readers. He begins his discussion here with a con-

RECENT BOOKS

sideration of the forgiveness of God in Christ as a transcendent fact of faith. Effective forgiveness is only possible through genuine repentance on our part. Bowing at the Cross in humble penitence we receive that full forgiveness which is not only a theological and psychological fact, but also technical and social. Forgiving love reveals the very heart of God. It is the law of all human relationships, and in this Divine and Christly law alone can man find the basis of all enduring human fellowships.

Passing on from his starting-point, and holding constantly in mind these fundamental spiritual verities, the author makes orientation of such subjects as liberty, fellowship, love of God and of man, prayer, responsibility, care of body and soul, salvation and the Church, showing with insistent sincerity and in an awakening directness of phrase, the Divine authority and supernal eminence of Jesus Christ our Lord. The whole of the New Testament and the entire circuit and influence of the Christian life, are inwrought and glorified by the living Christ, the Son of God who wins the heart and directs the conscience and convinces the will of the believer. This wonderfully stimulating book may be said to center in the sacred sentence: "In Him was life; and the life was the light of men."

A. DEB.

THE SUPREME LAW. By Maurice Maeterlinck. Translated by K. S. Shelvankar. New York: E. P. Dutton & Co., Inc. \$2.00.

One has long since ceased to be surprised at anything from the hand of Maurice Maeterlinck. For years known as a mystic, an artist and a spinner of gossamer webs of fancy, this gifted winner of the Nobel Prize for literature has recently given to the world a scientific series, of which this is the latest.

That which the author calls the supreme law is the Newtonian law of gravitation. Starting with a simple exposition of the fundamental factors upon which this law is based in chapters I and II, he devotes the next six chapters to a scrutiny of several newer discoveries said by certain scientists to modify the original concept of Newton. The subjects discussed in these chapters are as follows: Chapter III, Universal Rotation and Centrifugal Force; Chapter IV, The White Dwarfs; Chapter V, Ether; Chapter VI, Einstein; Chapter VII, The Expansion of the Universe; Chapter VIII, Mathematics. His conclusions form the final chapter.

While this book is brimful of the technical language of the astronomer and astrophysicist it is not in essence a scientific work. It is rather the common sense approach of well-trained mind with a philosophical disposition to certain of the enigmas of the universe. He faces the fact of the awe-inspiring density of the star van Maanen (300,000 times that of water) with a question as to the force which caused this compression. He recognizes the utilitarian value attached to the Ether theory while at the same time pointing out some of the absurdities involved both in the acceptance and in the rejection of the theory.

Maeterlinck stands unafraid before the leonine countenance of Einstein and points an impudent finger at some of his inconsistencies. With the implacable logic of the French he points out that "the relative triumph of the Relativists . . . is obtained only at the cost of two exceedingly rash, not to say irrational, postulates, two at all events highly disputed posulates, viz., that there are no velocities greater than that of light; and that the universe is finite but being curved, without limits or edges."

With equal insight he points out that nearly everything in the work of Einstein and his followers depends upon calculations which are not necessarily founded on observation. One is inclined to feel, however at this point, that in his attempt to avoid the four-dimensional fangs of a mathematical Scylla he falls into the fate of one who worshipped at the shrine of Charybdis. Maeterlinck makes the mistake of bowing too low before Newton and refusing obeisance of even a perfunctory nature to Einstein.

Finally he examines the theory of an expanding universe and the general mathematical concepts upon which it is based. He concludes with reference to the expansion of the universe that "All these hypotheses and all these calculations are so arbitrary that one can make them say exactly the contrary of what they affirm and they would be equally corroborated (it has been proved) if we were to apply them to a universe in the process of contraction." This leads him to warn his readers against excess in the "mathematical frenzy or bacchanalia" of the present hour. "An equation is after all," he insists, "only a train of reasoning extremely and often excessively abridged, and its premises may be as false, as uncertain, as ill-founded as those of any verbal reasoning."

This is a book which the man who reads much of the current scientific literature should not miss. It is a scientific "de-bunker," written by a man who knows science and loves it, and in language beautiful even in translation.

C. H. M.

Our Contributors

The leading article, by Dr. M. E. Dodd, deserves the prayerful consideration of every minister. This message was delivered in the historic First Baptist Church of Philadelphia, at the Eastern Seminary Commencement on Sunday, May 12, 1935. The audience will never forget it. This great preacher of the South, recent President of the Southern Baptist Convention, understands the present world order and how the minister should face it.

Dr. Charles S. Detweiler, Secretary of Missions in Latin America for the American Baptist Home Mission Society, gives us a scholarly and timely article on Mexico. No one interested in the world-wide struggle between the Church and the State can afford to miss this incisive analysis of conditions in Mexico. Mr. Henry J. Cowell, Sub-Editor of *The Baptist Times* and well-known contributor to our magazine, presents a valuable article on the Huguenots, of whom he is perhaps the most prominent representative in England. Dr. Joseph T. Watts, Executive Secretary of Maryland Baptists, and an honored Trustee of Eastern Seminary, effectively answers those critics who seek a substitute for the Sunday School. Dr. Watts speaks out of a long period of successful leadership in Sunday School work. Rev. Gilbert L. Guffin, recent graduate of Eastern and now pastor of the Baptist Church, Merchantville, N. J., gives us a challenging discussion of a comprehensive ministry, a development of the graduation address which he delivered on Commencement Day, May 15, 1935.

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